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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, MARCH 22, 1845. VOL. XXIV.—NO. 12.

For the Register.

THE RETURN-ADVENT OF CHRIST.

As the Jews have, for many centuries and even for some milleniums, with earnest and unfaltering faith, looked for the advent of the Messiah and the restoration of their nation in him, so likewise have Christians, with equal confidence and almost equal unanimity, entertained the belief of the second—the return—advent of Jesus Christ to the earth and the glorification of the Christian Church. Both parties have, however, as yet, reaped disappointment. The Christian, perhaps, has little just and consistent cause to charge his Abrahamic brother with the holding of a vain and groundless confidence. The Jew, as much as the Christian, rests his faith on the voice of prophecy. He reads the sacred predictions and promises, 'unto us a Son is born; a Child is given; and the government shall be upon his shoulder, and his name shall be Wonderful, Counsellor, Mighty Potentate, Everlasting Father, Prince of Peace. Of the prosperity and increase of his kingdom there shall be no end. He shall reign from sea to sea and from the river to the ends of the earth. The Gentiles shall come to *his light* and kings to the brightness *of his rising*.' 'And I saw, *in the night visions*, and behold, one, *like the Son of Man*, came with the clouds of heaven and came to the Ancient of days. And there was given him a kingdom and glory and dominion, that all people, nations and languages should serve him; his kingdom shall be everlasting; it shall not be destroyed.' 'And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him.' When the Lord shall build up Zion he will appear in his glory; he will make it an eternal excellency, the joy of the whole earth.'

The above, are but a few specimens from many. And the Jew, doubtless, interprets them as the prophets, by whom they were uttered, understood them. But the Christian puts upon them another interpretation. And he accuses the Jew of unbelief. Hence the current term, 'Jewish unbelief.' By *Zion*, he understands *the Christian Church*. The first disciples of Jesus entertained the same views as their fellow countrymen. They 'trusted it was he should redeem Israel.' His crucifixion sorely disappointed them. But his resurrection and ascension into heaven redintegrated their faith. Especially the angelic declaration made on the latter occasion. 'Ye men of Israel, why stand ye gazing up into heaven? This same Jesus, who is taken from you, shall so come again, in like manner, as ye have seen him go into heaven.' This reminded them *of his own* frequent declarations. 'For the Son of Man shall come in his glory, with all the holy angels of God; and shall reward every man according to his works.' 'Hereafter, ye shall see the Son of Man sitting on the right hand of God.' 'And then, shall appear the sign of the Son of Man in heaven; and then, shall all the tribes of the earth mourn, when they shall see the Son of Man coming in the clouds of heaven with power and great glory.' 'When the Son of Man shall come and all the holy angels with him, then shall he sit upon the throne of his glory. And before him, shall be gathered all nations; and he shall separate them, as a shepherd divideth the sheep from the goats.' The Apostles identified the return-advent of Jesus, announced by the angels at the ascension from the Mount of Olives, with that *coming of the Son of Man* which their master had so distinctly and repeatedly foretold. And they believed that it would speedily take place. The heavens would retain him *for a season*. 'Whom the heavens must receive until the times of restitution spoken of by all the prophets.' These 'times of restitution' obviously signify those times of the Messiah and of the redemption of Israel, which are so frequently and vividly described in the books of the Old Testament. The nation had attained its culmination under David and Solomon. But the glory soon departed. It was, however, believed that those times and that glory would return. And that the latter glory would vastly exceed the former. 'And David, my servant, shall be king over them.' Another David and another glorious monarchy. These would accomplish the 'restitution'; the redemption.' That we should be saved from the power of our enemies and revere him without fear, in holiness and righteousness before him all the days of our life.'

That the Apostles and primitive Christians expected the speedy arrival of the second advent of their Lord, is signified often and expressly in their writings. 'The Lord is at hand.' 'Behold, the Judge standeth at the door.' 'He that shall come will come and will not tarry.' 'The night is far spent, the day is at hand.' 'Now is your salvation nearer, than when ye first believed.' And when the Lord should come he would bring to light the hidden things of darkness and make manifest the counsels of all hearts; and then, should every good man have praise from God. Every man's character would be justly revealed and his works rewarded according to their merit, whether good or evil. At the second advent of the Lord, would occur the most wonderful phenomena and the most tremendous transactions. The dead would be raised to life, and the present world be destroyed. 'The Lord, himself, shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall *first* rise; and *then*, we who are alive, shall be caught up together with them to meet the Lord in the air.' 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of his Son, and who shall be punished with everlasting destruction.' 'Come to be glorified in his saints.' 'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up. The heavens, being on fire, shall be dissolved.' Yet out of the ashes of the old world a new one would be recreated. 'Nevertheless, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.'

Time passed on and there appeared 'scoffers' who inquired, in way of derision, 'where is the promise of his coming.' Things continue in the same state as in the days of our fathers. This taunt, however, did not dishearten them. Their faith remained firm. 'For yet the vision is for an appointed time; in the end it will speak and will not lie: though it tarry, wait for it, for it will surely come and will not tarry.' The postponement served to suggest the idea that there were prophecies yet to be fulfilled before the consummation. Especially the predicted 'man of sin' foretold in Dan. viii. 10—12 and 24—26. He must be revealed first and then be destroyed by the breath of the Lord's mouth and by the brightness of his coming. Time passed on. Jerusalem was demolished. The Jewish persecution ceased. Yet no Christian entertained the thought that this event was the coming of Christ. It seems never to have been thought of, that Jesus then came in the clouds of heaven, and placed his people in the promised rest and glory. Thus passed away the latter half of the first century. In the first half of the second, the doctrine of Chiliaism came up; the doctrine of the thousand years reign of Christ upon earth, *personally* and most gloriously. He would descend with clouds and angelic hosts: raise to life the martyrs who had died for the testimony of Jesus. 'And I saw the thrones and they—the souls which had been slain for the word of God and for the testimony which they held—sat upon them, and lived and reigned with Christ a thousand years.' Here commences the doctrine of Chiliaism. There is not a trace of it in the Gospels or the Epistles of the New Testament. It was rife in Christendom for the space of several centuries. At length it took the form of the temporal-spiritual millennium, which has come down to the present day. The fact, we think, is manifest, that both Jews and Christians have so understood the voice of prophecy as to have been disappointed. Nor is it easy to decide which of them have made the greater mistake. The Jewish Messiah, in their apprehension of him, has not appeared. And we discern no good reason to believe that he ever will come. The second advent of the Christian Messiah has long been anticipated with warm and unhesitating faith. But he has not yet appeared. His thousand years reign on earth in glory with the glorified martyrs has been devoutly expected. But the event, hitherto, has not fulfilled the anticipation. The Millennium of universal righteousness has been, and is now, the popular belief. But on what solid ground can this belief be supported? Is it the thousand years of Satan's binding and Christ's reigning announced in the Apocalypse? But neither prophets, nor Christ nor Apostles mention a special period of a thousand years. And are not they to be our guides?

But in what manner does Christ fulfil the promise of his coming? Has he not informed us? 'If any man love me, my Father will love him and we will *come* unto him and make our abode with him.' 'Behold, I stand at the door and knock; if any man will open the door I will *come in* to him and sup with him and he with me.' 'Where two or three are gathered in my name there *am I* in the midst of them.' And in what manner did he fulfil the promise to each of the Apostles: 'I go to prepare a place for you; and I will come again and receive you unto myself, that where I am there shall ye be also? Did he not fulfil this promise to each one at his death? And could it have been fulfilled in any other way? 'Watch ye, therefore, and be ye always ready, for at an hour when ye think not the Son of Man cometh. And what I say unto you, I say unto all, *watch*.'

But will there not be a simultaneous resurrection and a *grand assize* at which every individual of the Adamic family will be congregated and each one put on special trial for all the transactions of his life? Has not God appointed a day in which he will judge the world in the person of Jesus Christ! God and Christ judge the world by *the word* of his truth. Thus the Son judges and reigns. 'The word which I have spoken the same shall judge him in the last day.' *The last day*—equivalent to the *last days—the last ages—the worlds to come*; the times of the Messiah's reign. 'For *judgment* came I into this world: to confound the proudly wise, and to exalt the humble and upright. The kingdom of God is within you.' It is righteousness, peace and joy in the Holy Ghost. A general judgment—in the popular sense of it—appears, on reflection, to be both impracticable and unnecessary. For what important purpose is it indispensable? And where shall *the place* and *the time* be found? Would the whole earth suffice for *ground*? Would a million of years answer for *time*? And is not God's moral government over men as perfect without a judgment as with it?

S. F.

THEOLOGICAL MISCELLANY.

MR. JAMES PEIRCE, OF EXETER.

By the above designation, the subject of our present sketch is universally, and invariably spoken of in the literature of modern theology. He bore a conspicuous part in the introduction and maintenance of liberal principles in England and America, and his writings, translated into German, are supposed, in co-operation with others of the same stamp, to have contributed essentially to the development of enlightened views of interpretation, on the Continent.

He was a descendant of Captain William Pierce, whose name stands out in bold relief in the primitive annals of New England. Captain Peirce was the great navigator of the first years of the Massachusetts colony. In the ship Lyon, he brought over the emigrants and their supplies, from time to time, and his arrival was ever regarded as the most joyful event. He was a scientific navigator, and the second production of the printing press in America, was an almanac, prepared by him. His useful life, and romantic death, imprinted his memory deep in the hearts of the Pilgrims.

Mr. James Peirce was originally settled at Newbury. He soon acquired such reputation, as to be regarded the leading dissenting minister in all that part of England. Exeter had, for some years, been the scene of violent disputes between the Episcopalians and Presbyterians. The champion of the former was a Mr. Agate, who is described by a contemporary, not, as is evident from his language, favorably disposed, as of 'a fluent tongue, a fiery zeal, and a forehead harder than his very name:" of the latter, Mr. Hallett. The fires of controversy, kindled there, blazed so high as to attract universal notice, and Exeter became the great centre of interest to the theological parties throughout the kingdom. The Presbyterian ministers of London, and the West country, after consultation, concluded that the cause of truth required the transference of Mr. Peirce from Newbury to Exeter, that he might be on the spot, to conduct, by his pre-eminent talents and influence, the cause of the dissenters. He was established there in 1713.

He was a man of good parts and learning, and made, by far, the most decided impression upon the world of any dissenter of his day.—He was a most laborious student, an excellent classical scholar, particularly in Latin, and distinguished as a mathematician and philosopher. His conversational powers were most remarkable, and his influence in all social circles correspondingly great. His writings show extraordinary familiarity with the Fathers, and with all the abstruse parts of critical and theological learning. He was distinguished for his courteous manners, and accomplished deportment, uniting the greatest dignity with the greatest freedom of bearing, and blending a cheerful sociality, and an uncommon degree of instructiveness and wisdom in his conversation. He numbered many of the first men of the time, such as Lord Chancellor King and Dr. Clarke, among his particular acquaintances.

Soon after his settlement at Exeter, it became apparent that liberal and Unitarian principles were coming into circulation there, and an outcry and a panic were raised throughout the country, such as was never known before It is supposed that jealousy and envy of his great talents and influence, contributed much to awaken and aggravate the excitement. He was instantly accused of having originated and promoted the terrible heresy. The passions of the bigoted were inflamed against him, and to such lengths did it go, that even the judge, in his charge to the grand jury, at the Devon assizes, assailed him in the most violent language, and stimulated the jurors to proceed against him, and all who favored him, with their official indignation.

The whole body of the Orthodox and Trinitarian ministers, far and near, were convened on the occasion, in 1718, and sent a committee to Mr. Peirce and the Exeter ministers, calling upon them all to preach 'in defence of the eternity of Jesus Christ.' In reply, Mr. Pierce boldly proclaimed his right, and the right of all men, to think for themselves in the spirit of unfettered liberty.

'This liberty,' said he, 'let others tamely give up, as they please; I do, and will insist upon it for myself, as a reasonable creature, a Christian, a Protestant, and a Dissenter. As I pretend not to impose on others, so will not I be imposed upon by others. Nothing, no parliament, no church, no council, no synod, no minister, or body of ministers, shall be acknowledged, by me, to have any power or rightful authority over me. They may deprive me of my civil liberty, of my estate, or of my life, but this liberty, by the grace of God, they shall never deprive me of, to think and speak of the matters of God and of religion, only in that manner in which I apprehend they are spoken of in the holy Scriptures, by God himself. Tell me not what Athanasius or Arius, what the councils of Nice or Rimini have said; but what Christ, and Peter, and Paul, James and John, have said. I call no man master upon earth.' He proceeds most earnestly and most pathetically to implore all who hear him, 'by the mercies of God, and the gentleness of Christ,' to cultivate a spirit of candor, and kindness, and generous feeling, and concluded his reply in these noble words. 'This has been my course, and in the integrity of my heart I recommend it to you all. And now, whether you will hear, or whether you will forbear, I take God, and now also I take your own consciences, to record, that I have honestly and faithfully delivered my whole soul.'

The following account of the transaction that ensued, is copied from a writer, who appears to have had access to immediate witnesses, and original sources of information.

'A temporary calm succeeded; but measures were taken by the Orthodox to make the period of the assembly in the following September, the moment for 'purging the church' of the heresies which had been introduced. Unknown to the individuals most nearly concerned, advices were sent to London, and a meeting of ministers was called there to condemn the errors respecting the Trinity, which were making such progress in the West; and it was also determined that a subscription should be required from all the ministers at the Exeter assembly, to the first article of the Church of England. In the mean time (to keep up an appearance of liberty) Mr. Pierce and Mr. Withers were requested to meet Mr. Ball and Mr. Walrond, to 'consult upon the subject.' The former instantly declared against the anti-christian pretensions of the assembly to dictate in matters of faith; but the latter, after assuring them that *nothing* was intended against those already in the ministry, it was proposed merely to guard against the introduction of 'unsound preachers,' as candidates, insisted on the necessity of removing the stain and stigma of heresy which attached to the West.

The day previous to the meeting of the assembly, a long discussion took place at a private house in Exeter (where many ministers were collected,) in which Mr. Peirce insisted that the right of private judgment is the great principle of dissent, and also contended for the 'supremacy of the Father.' The liberal ministers proposed that the differences of opinion should be made the subject of friendly and free discussion; but to this the majority objected. To impose a creed is easier than to defend one. Mr. Withers (who had anticipated this debate) read a paper arguing that the proposal of any test whatever is an encroachment on our common liberty, abhorrent to the spirit of dissent, and which (if allowed) must condemn the Puritans for refusing, and justify their adversaries in imposing the *ex-officio* oaths; that it would be the introduction of a system of encroachment and church-tyranny, which, though satisfied with one test to-day, would require another to-morrow. He then learnedly objected to the test itself. Though his address was candid, conciliatory and convincing, he was several times most rudely interrupted; and then (even in the intercourse of social communion) the friends of truth and free inquiry discovered the malignant spirit which was at work to bring about their overthrow.

The assembly (impatient to manifest their 'zeal for the glory of God') met half an hour earlier than usual; and after prayer, Mr. Ball moved, that they should declare against those who denied the divinity of our Savior.* The proposal was seconded by a clamorous concurrence of voices. When (after some time) silence was restored, several respectable ministers expressed their wishes that the expediency of so singular a proceeding should be calmly discussed; but no! it had been before determined that the stamp of heresy, of infamy, should be affixed to the obnoxious advocates of civil and religious liberty, and, in consequence, a noisome tumult drowned the reasonable suggestion. Moderation, candor and charity were here successless advocates.

Mr. John Walrond then asked permission to read letters he had received from Mr. William Long and Mr. Benjamin Robinson, of London, on the subject of the spreading errors; upon which Mr. Peirce proposed that the representations which had caused the now produced letters, should first be laid before the assembly. This reasonable suggestion obtained no attention; though, after inquiries made it obvious that the statements sent to London were most unfair and exaggerated, not a detail of facts, but a string of eulogiums on the *candor, forbearance* and *tenderness* of the orthodox party, and of equally well-merited accusations against the heterodox. A number of silly stories were introduced respecting the 'new notions,' and the whole combined was admirably calculated to alarm the timid, and to inflame the intolerant. The London letters were read, and it was immediately determined that all present should declare their faith. It was asked, 'if the words of Scripture could be accepted as sufficiently orthodox?' 'No! no!' was the immediate decision, they are not express enough for such an occasion as this. Mr. Joseph Hallett (the senior minister) then read his declaration, and concluded by saying, that one of the great plagues of the church had been the composing, and then the imposing, creeds upon others in language of our own. He wished men would have more manners and more humility than to accuse the word of God of imperfection and obscurity, and more wisdom than to endeavor to mend it by their uncharitableness †

Various were the declarations made. Mr. Peirce openly avowed his belief in the inferiority of the Son. Some refused to make any confessions of faith whatever; and one said, 'I deny authority that any man or body of men, or this assembly hath to demand my opinion.' However, the scribe recorded, as the general sense of the assembly, 'That there is but one living and true God, and that the Father, Son and Holy Ghost are the true God.' During the discussions, the wildest extravagancies of ultra-orthodoxy were defended, and one of the high party, when the absurdity of his creed was urged upon him, said, 'I leave God to reconcile his own contradictions.'

The friends of free inquiry exerted themselves as far as they were able in behalf of truth and charity. Mr. Matthew Huddy preached a sermon to the assembly, earnestly contending for the right of private judgment, recommending the use of reason in matters of religion, and condemning the spirit of intolerance which had been exerted so banefully and so extensively. Though this admirable sermon was clamorously railed against, Mr. Isaac Gilling resumed the subject two days after, in a discourse, 'On the mischief of rash and uncharitable judging,' in which he makes a noble stand against those inquisitors who would dictate creeds and tyrannize over consciences.

About two months after the assembly, the trustees of the Exeter congregations applied to their ministers, requiring their professions of faith in the words of the first article of the Church of England, the Sixth Answer of the Assembly's Catechism, or the test agreed upon at the September assembly. Mr. Peirce refused to comply. They urged that he had already subscribed ‡ (as required by law) when he began to preach, but he candidly told them, he had not lived twenty years longer without some enlightenment of mind, and if *now* he were called on to subscribe, he would on no account comply. They next urged him quietly to lay down his ministry, but this, of course, he refused; telling them, however, that if they chose to dismiss him he should not resist their proceedings.'

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'The result was, that the Trustees (though not unanimously) shut out the three ministers from their chapels. Whatever might be the opinion of the majority of the members, the trustees insisted on their right to the sole management of ecclesiastical affairs, and thus their anti-christian proceedings were consummated.'§

* Richard Baxter's words will hardly be misplaced here:—'Had not the devil turned orthodox, he had not made so many true Christians heretics, as Epiphanius and Austin have enrolled in the black list. Had not the enemy of truth and peace got into the *chair*, and made so pathetic an oration as to inflame the minds of the *lovers of truth* to be *over zealous* for it and to do too much, we might have had truth and peace to this day. Yea, still if he see any man of experience and moderation stand up to reduce men to the ancient simplicity, he presently seems the *most zealous for Christ* and tells the *unexperienced* leaders of the flocks, that it is in favor of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilement of Christ with Belial; he is tainted with Popery, or Socianism, of Arminianism, or Calvinism, or whatever may make him odious to those he speaks to. O, what the devil hath got by over-doing!'

† This language is borrowed from the Preface to Part II. of Baxter's Saint's Rest; and I may be excused, I hope, in introducing a passage from the same author—Preface to Church History:—'If you know not what to call me, I will tell you. I am a Christian, a mere Christian, of no other religion; and the church that I am of is the Christian church. But you must know of what *sect* or party I am? I am against all sects and dividing parties.

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'I, and such as I, call ourselves mere Christians, or Catholic Christians against all sects and sectarian names, and haters both of true heresy and schism, and proud, unrighteous hereticating and anathematizing.'

‡ When Fox, the martyrologist, was requested to subscribe, he pulled out a Greek Testament from his pocket, declaring that he would subscribe to *that* and to nothing else.

§ Mr. Withers afterwards assented to the first article of the Church of England, and Mr. Peirce subjoins, 'May that good man's yoke sit easy on him! I cannot yet repent that I did not submit to the same.'

In the mean while, the ministers of the several bodies of Dissenters, throughout the kingdom, took the matter up, and in a famous convention at Salter's hall, in London, discussed and voted upon the subject.

☞ Of this meeting in Salter's hall, and its proceedings, we intend to present a particular account to our readers, at an early day. It will be found to have a decisive bearing upon the question of the Hollis Divinity foundation at Harvard College, which has recently been once more brought up by the sect which is endeavoring to get that institution into its hands.

To return to Mr. Peirce. Upon being excluded from his pulpit, his friends in Exeter immediately erected a church, in which he continued to preach the doctrine of the supremacy of the Father. It was dedicated on the 15th of March, 1719. He died in 1726, and Mr. Emlyn, another illustrious confessor and champion of liberal principles, was invited to succeed him, but, on account of advanced years and infirm health, he was unable to accept the call.

Mr. Peirce's writings have been regarded as classical in the department of biblical interpretation, and will ever preserve his memory in honor. The manner of his death was in keeping with the history of his life.

As he felt himself approaching his dissolution, he said, 'I am satisfied; go and tell my enemies that I die in peace; that I have true comfort in the part I have acted, and for which I have suffered, and that I hope one day, to see my Savior with joy.' He uttered these words (as a bystander declared) with an astonishing greatness, and all his behavior in the last scene, was becoming a good and great man.

The following beautiful article, from an English periodical, besides other interesting matter, shows that the spirit of bigotry pursued Mr. Peirce, with its impotent rage, even into his grave.

ST. LEONARD'S CHAPEL.

Heard you ever of the Chapel of St. Leonard's, shrouded in ivy, through which a gothic arch just peeped, looking centuries older than even the venerable green which clothed and crowned the edifice? It was the prettiest work of nature's fancy, for the ivy branches had confederated against the architect, determined to rear up a pile of their own, and to hide every vestige of the building that supported them, and around which they grew. Part of the gothic arch I mentioned had resisted the encroachment of the travelling vegetation; but for that, the whole might have been deemed an ivy bower, grotesque and gigantic. Above the chapel rose enormous elms with an air of protecting majesty. Ruthless hands have torn away the ivy, and St. Leonard's Chapel is become a heap of brick and stone, but the elm trees are waving still (and, blessings be on his head, he was a kinsman of mine who saved them from perdition; he shall want no monument while they live) and *they* are high and glorious. St. Leonard's has had many a narrow escape from fame, but happily it lives—and long may it live!—in its sweet seclusion. The other day it was about to be elevated to the Peerage, for Lord Gifford, some of whose family dwell on one of the *rising* spots of the village, had a fancy to become the *Lord* of St. Leonard's—but St. Leonard's is no place for Lords. It is a quiet spot, where peace and devotion had of old their sanctuary. It has its crystal spring, of miraculous virtue once, of marvellous virtue still, where to this day, at early dawn, some stragglers come; for though no visible 'angel moves the waters' now, there is some mysterious influence, an overshadowing from the past, which lingers round the water-drops as they fall. In my boyhood it was said, and said truly, that neither parson nor pauper, doctor nor lawyer, publican nor shopkeeper, dwelt in the parish. The vicissitudes of time—and to St. Leonard's all its visitations have been melancholy ones—have brought all the *professions* in abundance—and where they come they stay.

The churchyard of St. Leonard's is full of touching moralities. Nowhere shall you find a greener sod, nowhere a more undisturbed sanctuary. There is a tomb, a quiet tomb, on the right hand. I looked on its slab, it was covered with variegated litchens—brown and gold—but not a word was there. Around the place a few separated and solitary spikes of grass towered over the turf like sentinels, higher than the stone itself, and there they bowed their heads in gentle prostration and reverence. One single branch of ivy was creeping up the tomb, from whose chinks the most beautiful festoons of the wild white convolvus were suspended. From one end, where they were most luxuriant, I softly removed them, and I found written beneath, the words—

'Mr. James Peirce's Tomb, 1726.'

Then did the history of this excellent man, whose sleeping-place time had so exquisitely garlanded, rush into my thoughts. He was one of the best of the good men of his time, who fought the holy fight of religious freedom, in the days of darkness and sorrow. For his honesty he was calumniated, persecuted, excommunicated; and when he died, and those who loved him desired to record their affection on his tomb, the Priest of St. Leonard's declared that the tomb of Mr. Peirce should bear no praises, and denied to his memory that eulogium which no man ever better deserved. The name of the bigot is forgotten—or remembered only to be stigmatized, and 'Mr. James Peirce's Tomb,' though without one word of homage, looks odorous and eloquent in its sanctity. Over it a century has rolled only to hang sweet flowers around it, and I know the care will not be wanting which shall be its guardian for generations.

In a corner of this churchyard lie the ancestors of the Baring family. St. Leonard's was the cradle of their greatness, though now I believe they do not possess a foot of land, except the grave of their forefathers, in the hamlet which was once almost wholly theirs. A plain tomb covers a long list of names. It looks as if it were repaired from time to time, for there is neither moss nor litchens near it, nor has any vagrant flower crept up its side. It has the simple inscription—*Beneath are buried;* and then (beginning with John Baring, who died in 1748, the great grandfather of the present generation) follow a procession of untitled personages, of whom scarcely one has left a vestige of his having been. This, the first of the Barings who had probably a sepulchral stone erected over him, was engaged in the serge trade, which was at that time the staple of this town and neighborhood. The family started into eminence in the persons of John and Francis Baring, who removed to London, still retaining, however, their connection with Exeter, and whose names may be seen in the loan lists published half a century ago, as subscribers for no considerable sums. But John and Francis Baring were men of rare intelligence and gradually increasing in wealth and influence, and by their introduction into Parliament, exercising their influence in the widest field, they became the great commercial names with which the world is familiar. John Baring represented Exeter for many years, and will be found throughout a faithful attendant on ministerial majorities.—Francis (afterwards the Baronet, and the father of the heads of the present family of the Barings) was a man of wider range of thought, and of a more liberal political career. The name of John Baring, Sir Francis's eldest brother, closes the record on the stone of St. Leonard's churchyard, and henceforward more superb mausoleums are probably destined to cover the dust of this distinguished race.

The mansion they occupied adjoins the chapel and the churchyard I have described. A bridge—a simple bridge—connects the abode of of the living with the dead. The name of the former is Mount Radford, and it overlooks the delicious valley through which, after the flow of a few miles among the riches verdure, the Exe enters the sea. In my remembrance no human habitation stood between Mount Radford and the river, towards which there was a green and gentle slope where the sheep-flocks ranged; but now the estate is partitioned—many an edifice has sprung up—the park is vociferous with schoolboys, and the mansion of the Barings is become the scene of a great experiment on education.'

FREE DISCUSSION.

We are glad to see the following sound remarks circulating in several of our Orthodox exchange papers. Let such sentiments be everywhere received and acted upon and we shall advance together, and help each in the way to truth.

'Truth can be distinguished from error only by thinking and reasoning. The evidence must be carefully weighed. The human mind cannot be compelled to believe, any more than it can be forced to love. Every mind, therefore, must be free to think, to investigate and to adopt its own conclusions. None but they who have the most absurd ideas of religion would ever imagine, that it can be propagated by repressing the freedom of thought. Men may be made hypocrites by force; but they never can be made Christians. True religion consists in the free exercise of the heart, enlightened and purified by the word of God and by his Holy Spirit.

Religious liberty is above all price. Each individual is responsible for his own faith and practice. He who perverts my faith commits sin for which he is answerable; but he cannot stand between my soul and the Judge. Here it is emphatically true, that 'every man shall bear his own burden.' Gal. vi. 5. God has said to every one—'Prove all things; hold fast that which is good.' 1 Thess. v. 31. When the blind lead the blind, *both* fall into the ditch. No tyranny is so intolerable and abominable, no cruelty so diabolical, as that which forbids an immortal spirit, accountable for its faith and its conduct, on its way to the bar of God and to an eternity of indescribable bliss or of unmingled woe, to search and understand the Scriptures for itself. Yet to plead for liberty of conscience—that inalienable gift of God to man, dearer by far than life itself—is denounced by Gregory XVI., the reigning Pope, as a 'most pestilential error.'

Truth has nothing to fear from investigation, and it does not fear the closest scrutiny. Nay, it courts it—it desires nothing more sincerely. Did ever Christ or his Apostles shrink from the closest investigation into the merits of their doctrines or the genuineness of their miracles! Every enlightened friend of truth, is an open advocate for freedom of speech and the liberty of the press. Erroists and wicked men take advantage of both to do injury: but the evils arising from an attempt to restrain either the one or the other, are incalculably greater, as the history of the world demonstrates, than those which flow from their abuse. So long as my faith does not lead me to interfere with the rights of others, and so long as in my publications, I assail not the reputation of individuals, no one has the right to object or complain.

Should we live to see the day when the right of free discussion on all or any political or religious subjects, shall be denied; we shall outlive our liberties. When a public sentiment adverse to such discussion, is once formed, the first and most important step is taken toward the most degrading tyranny. For in our country, at least, public sentiment makes law. All, therefore, who aid in forming such a public sentiment, do give their influence to destroy all that is most dear to every true American.

It is admitted, that controversy, both political and religious, is attended with evils; but we contend, that the advantages resulting are far greater than the evils. The latter, however, appear immediately, whilst time is required to develope the former. Therefore superficial thinkers imagine the evils to be greatest. Great evils attended the propagation of Christianity during the first three centuries; but who doubts, that the good infinitely overbalanced the evil! The controversies of Luther and Zuingle and Calvin with Popery, were attended with evils: but whatever of civil and religious liberty the world now enjoys, is to be traced under God to their labors and the labors of those who stood with them. [Western Protestant.

THE POPE AND THE GREAT POWERS.

The present Pope, Gregory XVI., is understood to be a man of sweet disposition, mild temperament, and pious and inoffensive life—of no great intellectual capacity—of small learning, and of less political ambition—easily swayed by advisers of superior powers, if really virtuous persons; but, nevertheless, firm and energetic in his resolutions when formed. In private he is chiefly distinguished by a pleasant and engaging wit,* and by unerring devotion to the offices of the church—in public by an amenity and courtesy that relieve the tedium of the pomp that surrounds him. While simple Mauri Capellari he published some religious pieces remarkable chiefly for *Tramontane* doctrine; and his recent encyclical letter touching the circulation of the Bible, shows that he has carried into the Vatican all the ecclesiastical prejudices of the Italian cloister.

His Holiness was elected chiefly by the influence of Austria in the Conclave, and that on the principle which has so long prevailed in the selection of a primate for our church—the advantage of having at the head of the Roman Catholic church a man of moderation and prudence. Owing to Austria not merely his election to the Papacy, but also the preservation of its remaining temporal possessions, and his very existence as a secular Prince, Austrian influence has naturally great weight in his councils; and as Austria is, in its external policy, full of timidity, aiming entirely at preserving the *statu quo* of Europe, its influence is invariably exercised for the maintenance of things as they are. Thus Austrian influence restrains the Pope from those extreme measures which some of his advisers are known to urge on his Holiness for the protection of the Romag church in the Russian empire.

The Greek church, of which the Czar is the head, is one of the most active agents of Russian diplomacy; through its instrumentality the political power of Russia in the Levant, in the new kingdom of Greece, and in the Slavonic provinces of Turkey and Austria, is confirmed and extended; and the devotion of its priesthood to Russia gives to the Czar the power of at any time revolutionizing or disturbing those countries. Unfortunately, however, for Russian designs, but most happily for the rest of Europe, the religion of a large and the most influential portion of the Russian empire is Roman Catholic. The Romish faith is predominant in Poland; and the Romish church there, feeling its security to be inseparably connected with the distinct nationality of that once great kingdom, is of the patriotic party. Partly because of its patriotism; still more, perhaps, because of the immense additional political power uniformity of religion throughut the Russian empire would give to the Muscovite Cabinet, the Romish church in Poland has for the last two years been subjected to the inhuman persecutions of the Emperor Nicholas. The object of those persecutions is the substitution for it of the Greek church Against them the Pope protested; at first with characteristic gentleness; then with spirit; at last with indignation. Finding, however, these protestations unavailing, about two years ago his Holiness ordered the diplomatic correspondence that had passed between his Cabinet and that of St. Petersburg to be printed; and this correspondence, filling a thick octavo volume, was transmitted by the Papal Cabinet to all the Courts of Europe, and to the hierarchy of the Romish church. This publication, when so transmitted, was understood to be preparatory only to more extreme measures for the protection of the church in Russia; it was, indeed, openly announced by those professing to be informed of the Papal policy, that the prayers of the Roman Catholic church throughout the world would be immediately ordered for the state of their co-religionists in Poland, as had been done some time before in reference to Spain. This publication and announcement alarmed the Emperor Nicholas; and one of the ablest of the Russian diplomatists was forthwith sent to Rome to pacify the Pope; and there he has since resided. Hitherto he has been successful in preventing the issue of any such order; very much through the influence of Austria, and not a little by fomenting disturbances in Italy. One of the Emperor Nicholas' daughters is married to the son of Eugene, Napoleon's Viceroy of Italy; and as the object of the Italian Liberals is the union of all Italy in one independent State, they have been prompted to look to the Emperor's son-in-law as its head. Amongst the correspondence found last year on the persons of the youthful Liberals who raised the standard of revolution in Calabria, were letters which not only disclosed this scheme, but which stated, that money had been furnished them by Russian *employes*, with whom they had had intercourse in the Ionian Islands. Russia, then, thus possessing on the one hand means, through the Italian Liberals, of disturbing the Austrian States of Italy; and, on the other, through the agency of the Greek church, of revolutionizing the Danubian provinces of Austria and Turkey, is enabled to use Austrian influence in the Vatican to restrain Papal measures for the protection of the Roman church in Poland.

Personal despotism, traditionary influences, Austrian friendship, the exciteable condition of the Legations particularly, and of Italy generally, and religious opinions—all combine to make the Pope a most Conservatory Prince. Though alarmed by the revolution of July, he wisely followed the example of the Great Powers, and acknowledged the dynasty it called to the government of France. As a spiritual Prince he was, of course, deeply offended by the separation of Catholicity from the State, effected by the charter of 1830; and, as a temporal Prince, he felt himself grossly insulted by the occupation and retention of his principal port, Ancona. These measures alienated his Holiness from France during during the first year that followed Louis Philippe's accession. But that sagacious monarch soon saw how powerful an instrument in the hands of the elder branch of the Bourbon family a disaffected priesthood must prove, and he quickly sought to conciliate it and its head. With this view, it was announced to the Pope, that though France was internally without a State religion, externally it was prepared to act as a Roman Catholic power, and that favor and affection would be shown to the Roman priesthood in France. Now, as France is the only Catholic country of maritime power, the former announcement meant that it would protect and assist the Roman Catholic missions throughout the world. That protection was, of course, an immense advantage to the Papacy; and being most effectually given, as the Tahiti outrage proves, friendly relations were re-established between France and the Pope, and the head-quarters of the great Society for the Propagation of the Faith, in whose management are all the principal Roman missions, was placed at Lyons.

As the old episcopacy dropped off, new French prelates were consecrated by the Pope, devoted to the interests of the French Court.—But their subserviency to it, the power which the State has over the second order of priesthood, the injudicious exercise of that power, and the Carlist sentiments of the leading French Roman Catholic seigneurs, have combined to unite the parochial clergy of France against the government; and on the subject of education (which is in France disassociated from religion) the second order of the priesthood arrayed, almost to a man, in opposition not only to the government, but to a majority, we believe, of the prelates also. The best idea we can give our readers of the violence with which this dispute is conducted, is by reminding them that it has driven M. Villemain, the Minister of Public Instruction, into a mad-house. What part the Pope will take in it is still doubtful; but on the part he does take depends his future relations with Louis Phillippe; and this dilemma his Holiness seems at present to be placed in: he must either lose the affection of the French clergy, or the friendship of the French government; for neutral it is scarcely possible he can long remain in so important a quarrel.

The evangelical opinions and priest policy of the late King of Prussia, the spread of rationalism and its congenial heresy *Hermesianism*, through his dominions, alarmed the Romish clergy of the Rhenish provinces; and the question of mixed marriages, to which they gave birth, produced a collision, it will be recollected, between that monarch and the Roman See. By the good sense of the present king; that distressing and politically dangerous question has been quieted; but Rome gained by its settlement; and the point which it most distinctly disclosed is that the Pope possesses the power of disturbing, at any time, the tranquility of Prussia. [London Atlas.

* Whilst the cholera was raging in Europe, a friend of ours, then at Rome, was honored with an audience by the Pope. The conversation turned on that pest, and his Holiness expressed his gratitude to the Faculty for the many prescriptions they had sent to him. A physician at Vienna had, he remarked, recommended him an application of oil and vinegar to his person. 'Had he,' said the Pope, 'added salt, he would have made a salad of me!'

† Externally Louis Philippe is a Roman Catholic; but for the want of attention his Majesty displays to the rites of that church, the Queen of the French attempts to compensate in her person. Always what the French term a devotee, her Majesty has, since the Duc d'Orleans' melancholy death, almost entirely given herself up to the offices of religion, and is known to take the liveliest interest in the Roman Catholic missions. The Queen of the Belgians, her daughter, also seeks consolation in the church for the neglect she suffers in the palace, and is understood to be quite in the hands of the Jesuits.

THE TWO JOHN WICKLIFFES.

Remarkable Fact. It is an extraordinary fact, but not the less true, that there were living at the same period two John Wickliffes—both born about the same time, both educated as ecclesiastics at Oxford, and becoming there the heads of houses, the one of Canterbury, the other of Balliol—both prebendaries, the one of Worcester, the other of Chichester—and both dying within a year of each other. This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England bearing the name is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in

CHRISTIAN REGISTER.

BOSTON, MARCH 22, 1845.

UNITARIANS NOT A SECT.

In the two preceding numbers of the Register, it has been our object to prepare the way for the proposition conveyed in the above title. Among the inconsistencies of the present day, none is more curious or more frequent than the attempt of persons, claiming to belong to certain sects, to create an odium against Unitarians by charging them with being a sect. Those who never pretend to act on other than sectarian principles, have the face to call upon the people and the government of the State to rob us of what, in the course of Providence has come into our hands because, as they say, we are sectarian.

But the charge is as unjust, as are the measures it is employed to promote. Unitarians are not, and consistently with their principles cannot be, a sect.

We maintain that the Scriptures are a sufficient, and the only, rule of faith. We allow no other standard than the Bible. We disclaim all creeds of human composition. This is our only fundamental and essential principle. Whoever holds to this, and reasons from the Scriptures, no matter to what conclusions of doctrine he may come, is one of us, stands on our platform, and belongs to our brotherhood.

As, however, all protestants profess to regard the Scriptures as the sole rule of faith, we do not call ourselves by the title of Bible Christians, for that would not distinguish us from what they all profess to be. For similar reasons we do not assume to ourselves as a *distinguishing* title, the name of Christians, for we rejoice in admitting and believing that there are multitudes in every denomination who may worthily claim that name. For the same reason we do not fancy the title, although, for the want of a better, we often make use of it, of Liberal Christians, for it conveys an encomium which we have no disposition to appropriate, exclusively, to ourselves. We acquiesce, as things are, in the name Unitarian, for it so happens, that, in this country, those who have taken their stand on our Platform, have generally abandoned the Trinitarian doctrine.

We confess that it would give us a peculiar satisfaction, as affording an opportunity to illustrate the broad and comprehensive ground we occupy, should this title be found inadequate to include all our brotherhood. Suppose that a Trinitarian and Orthodox minister, retaining his particular doctrines, should release himself from the thraldom of his sect, and disavow the authority and the use of creeds, and offer a cordial and warm hand of charity and fellowship to us and to all, who hold to the great Protestant principle, of the Scriptures as the sole rule of faith, and of the right of every one to interpret them for himself, we should with one voice and one heart hail and welcome such an one to our communion. Nay, more, if any one of our number, should be led by his studies to embrace the doctrine of the Trinity, or any other tenet of professed Orthodoxy, but, at the same time, retain his charity and fellowship for us, and not insist upon our receiving his interpretations, we should still regard him as one of our brotherhood, and as standing on our platform.

We are not united in any tenet, or set of tenets,—we are reproached for having no creed. What is uttered as a reproach, we acknowledge and glory in as the truth. But it is unjust and inconsistent to reproach us for having no creed, and at the same time, charge us with being sectarian, for it is essential to a sect to have a creed. We have come out from all other sects, for this very reason, because they impose creeds. We have taken our position in the Christian world, on this ground, and if we must have a distinguishing title, none would be more applicable or correct, than Anti-Sectarian.

Whoever comes out from any sect and stands up for himself, asserting his own personal rights of inquiry and belief, stands, we think, where every Christian ought to stand. We regard all ministers, who in the doctrine they preach, pay no heed to sectarian creeds, and in the management of their pulpits, disregard sectarian lines and enclosures, as champions of our cause. We claim every man, as a brother and fellow-laborer, who revering the revealed word of God, interprets it according to his own independent judgment.

We call upon all Churches, and all men, not to adopt any particular doctrines, but to come out, everywhere, from the dominion of sects. We know, and the upholders of sectarian creeds know full well, that the great truth of the Supremacy of the Father, is as clear on the page of Scripture, as is that of the unity of God on the face of nature, and that, if a mind is once liberated from the thraldom of sects and creeds, it will not be long in discerning and confessing it.

As religious knowledge spreads, a continually increasing number will become impatient of the impositions, and domination, of sectarian authority, and will break away from it. As they do this, they fall into the great brotherhood of free Christians. To this brotherhood we belong, and in the absence of creeds, in the indefinite diversity of sentiment among us, and in the entire independence of our Churches, sufficient security, we hope, is provided against our ever becoming a sect,—against the yoke of bondage to any human authority in religion ever being fastened upon us.

While we disavow being a sect, let it not be supposed we shall thereby lose our proper weight in the community. When the people appreciate our position in this respect, it will operate as an unresistable attraction upon their minds. Looking upon each other in this light, our hearts will kindle with a more glowing sympathy, and when, on our anniversary occasions we come together, the friends of religious liberty and truth will press forward to unite with us from every region, and every denomination, in the land.

It is very desirable that we should appreciate the importance of our position as the guardians of the great principle of individuality in religion, of the rights of each private conscience, and of mental and spiritual independence. We all feel the liveliest interest in the doctrines of the divine unity, of the parental character of God, and of the Savior as the Son of God. But we feel a still stronger interest, in the Christian liberty, by the exercise of which we have been led to them—by which we have been extricated from subjection to sectarian creeds, and enabled to read and inquire and determine for ourselves the truth of God as revealed in his word. The attempt that has been made to affix to us the character of a sect, gives us an opportunity to disclaim it, and to rally to our support, and bring into the circle of our sympathies, all those, in every sect, who, like us, would heartily rejoice should all sects be dissolved,—who are disposed to regard their rights of individual inquiry—who are unwilling to allow human creeds to intercept from their souls the light that shines from the word of God, and who are resolved to be merged in no party, and to call no man master.

For the Register.

HEAVEN ON EARTH.

The following remarks were made at the Union meeting, in the Rev. Dr. Gannett's Church, on Thursday evening of last week, and were requested of the speaker for publication.

Christian Friends:—A thought uttered in the prayer in which we have just united, and enlarged upon by the remarks with which the Pastor of this church has since favored us, has suggested to my mind a train of reflections on Heaven, which some may deem unusual.

Eight years ago I received a very friendly letter from the Rev. Dr. Channing, in which are these words: 'Thin, very thin, is the partition between this and the next world.' There is great truth in this statement.

I have no wish to speculate on sacred subjects, and still less wish to force my opinions on others; but I may use the freedom of this meeting, to say, that there are texts connected with the subject of *Heaven*, which are full of comfort to my mind. Christ says, 'Where two or three are gathered together in my name, *there am I in the midst of them*.' St. Paul recognizes the presence of departed spirits, when he says, 'Seeing we are encompassed about with so great a cloud of *witnesses*.' There are other texts. May we not, then, say that Christ is here, and the spirits of our departed friends are here? We know that God is here; for in Him we have our present being.

Let us suppose it a fact that God and Christ, and our departed friends are here: the inference I would draw from the fact, is, that *Heaven is here*. If God be here, and if Christ be here, then Heaven is here; and the further inference I would draw from the fact, is, that *all our actions take place in Heaven*.

A company of pious worshippers in this church, as they prostrate their souls in prayer before the throne of grace, are praying *in* Heaven. Their praises mingle with the praises of the just made perfect, and with the hymns of Seraphims. How accordant with the purity and holiness of Heaven, are the prayers of filial piety on earth!

The humble and contrite sinner, as he kneels in his closet, and pours forth his sighs, and tears, and supplications to Him who seeeth in secret, he sheds those tears, and heaves those sighs, and utters those prayers *in* Heaven.—The angel of strength is with such a penitent.

So, too, the multiform doings of man are acts done *in* Heaven. Yes, the battle between two armies is a battle fought *in the presence of God, and in the presence of Christ*; that is, it is fought in the fields of Heaven; within the domain of the spiritual and invisible world. What thought can more palpably show the awful incongruity, the appalling discordance between such a scene of blood and murder, and the peace, purity, and love of Heaven! What a thought! that the roar of cannon, the shrieks of the dying, reverberate through the homes of Heaven!

Heaven is now and here. This is the outline of my thought, and it may be expanded, without bounds; but leaving it to each one's peculiar taste, I would add a word on its *practical influence*.

1. We have already entered on the everlasting life, since death is but one circumstance, and a small one, in the history of the undying soul. The curtain of flesh falls, and, immediately, all that is now about us, becomes transparent and visible. 'Thin, *very* thin, is the partition between this and the next world.' We are more than borderers on the spirit-land: here our 'eyes are holden,' that we cannot see the celestial messenger, who is even walking at our side.

2. If we be children of Heaven, shall we not conduct as becomes our birth and place!—Shall we not walk as children of the light! If our citizenship be in Heaven, shall not our conversation be in Heaven also! If the kingdom of God be *around* us, shall it not be *within* us! If we be only passengers and pilgrims on the earth, ought we not to bear the image of the heavenly!

Let us enjoy, with gratitude, all that God gives us to enjoy, and do with cheerfulness, all that God bids us do; then our lives will be lives of Heaven; then we shall be in harmony with the universe; then we shall do no violence to the peace, purity, and love of that invisible world, which is all around us; then we shall be the true children of the Heavenly Father, and shall feel the force of those expressive lines:

'The secret silence of the mind,
My God, and *there my Heaven I find*.'

CHRISTIAN FELLOWSHIP.

The source from which the following communication proceeds, constrains us to insert it, although we had hoped that it would not become necessary to continue, any longer, the unpleasant discussion to which it relates. In the perfect freedom prevailing among us, speculation has wandered to great lengths, and some have been carried to extremes, which, upon full and ultimate consideration, will be found to be beyond the limits of the Christian foundation. Our friends have been alarmed, and our opponents have availed themselves of the occasion, to indulge in reproaches. We partake not of the alarm, and, instead of being disturbed by the reproaches, we rejoice in what will, in the end, most gloriously vindicate our cause. If some men of talent, learning, and eloquence, among us, may have been misled by what is called philosophy, and by undefined abstraction, when the strife thereby occasioned shall have subsided, they will, undoubtedly, review the ground they occupy, and the track by which they reached it, and be prompt to recover their foothold on the immovable rock of ages.

In the meanwhile, our congregations and our people in all quarters, have had their attention called to the true ground of our faith. They have been made to feel that its only sure and solid foundation is the revealed word. The question has been put to the whole body of Unitarians, what think ye of Christ; and one harmonious and loud response has arisen: 'He is the Messiah, the Son of the Living God.'

A strange flaw of wild speculation has seemed, for a while, to drive some from the true track, but it is past, and soon all will be found travelling together in faith and love. Our position in the religious world has become more defined and fixed than it was. We are, and aim to be, liberal Christians, but we understand the import and just limitations of the term, better than before. It is now felt and settled, that while we hold out the hand of a liberal fellowship in all directions, our liberality must not go so far as to liberate us from the authority of Christ.

It is natural that such a voice of warning and alarm, as the following communication utters, should come to us from the grave of Priestley. Our aged correspondent occupies the post, and dwells on the spot, where Priestley's long line of service and suffering came to an end, and, like a faithful guardian of his ashes and his memory, he is jealous of all movements which may threaten to dishonor and weaken the cause of Unitarian christianity. The real tendency of Unitarianism is, to render the Savior more dear and more divine in the contemplation of the believing heart. No men have ever been more filled with the love of Christ, or more devoutly penetrated with reverence for his authority, or more grateful for the disclosures of his revelation, than Priestley, and Lindsey, and their associates.

They were led to such sentiments by the boldest investigation, and such sentiments, we are confident, will be the final result, on the part of all, who, without prejudice, or passion, or pride of opinion, pursue their inquiries after truth.

For the Register.

Mr. Editor,—I have read what you have published on the subject of Mr. Parker with general approbation, till I came to the following paragraph:—'We are continually attacked for refusing him *Christian* fellowship. We beg leave to deny this once for all. *We beg that it may be remembered, that it has never been contended, that any one ought to refuse him Christian fellowship, and no defence was expected from any who extended it to him.*'

Now, against the doctrine of this sentence, I must enter my protest. I am an old man, and have been the pastor of a Christian church nearly fifty years; yet I always thought it necessary that we should *believe something*, in order to be received into *Christian* fellowship. My creed has never been large; but such as it is, I have been tenacious for it; I have held it fast. I have always thought it necessary, in order to *Christian* fellowship, that a man should believe in the *Divine mission* and *authority* of Jesus: or, in other words, that he should believe that Jesus was the Christ foretold in the Old Testament; that he was the annointed messenger of God to man; and that the doctrine and precepts which he taught were of Divine authority, and obligatory upon the consciences of men. With this belief, and a corresponding practice, I should deem him a proper subject of a Christian church. Without it, I could not consider him *to be a Christian*, and, of course, could not fellowship him *as such;* though he might be what the world calls a good man. In this I think I am supported by the *Christian* Scriptures. I suggest the following, in justification of the line of conduct I have always pursued, and hope ever to pursue.

'If ye believe not that I am *he*, (the Messiah foretold in the Old Testament) *ye shall die in your sins*.' When Jesus asked his disciples, 'Whom do men say that I, the Son of man, am?' Peter replied, 'Thou art the Christ, the Son of the living God.' Jesus approved of this answer. John, at the conclusion of his Gospel, says: 'These things are written that ye might believe that Jesus is the Christ, the Son of God; and that *believing*, *ye might have life through his name*.' Paul says, 'If any man preach any other Gospel unto you, than that ye have received, let him be accursed.' John says, 'Whosoever believeth that Jesus is the Christ, *is born of God*.' And among a host of other texts, I shall conclude with one more from this beloved Apostle. 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. If there come any unto you, and bring not this doctrine, *receive him not into your house, neither bid him God speed:* for he that biddeth him God speed is partaker of his evil deeds.' By evil deeds here, the apostle does not mean immoral actions, but the *not confessing that Jesus Christ is come in the flesh*; that is, the rejecting him *as the Christ of God*.

Now, sir, from the statements you have published in the Christian Register, I learn that Mr. Parker denies that Jesus is the Christ; that he possesses any divine authority either to reveal doctrines, or to enjoin precepts; and asserts that his miracles are a deception; that the Apostles were either deceived, or deceivers, or both; that the resurrection of Christ from the dead is a fiction; in a word, that the New Testament does not contain a revelation from God to men: hence, I infer that Mr. Parker *is not a Christian* in any proper sense of that phrase, and, therefore, *ought not to be received into a Christian Church*, even though his general moral character may be worthy and amiable. He stands not on *Christian* ground; 'he went out from us, because he was not of us;' *let him stand alone*.

An Old Minister.

March 3, 1845.

A VOICE FROM THE WEST.

We insert the following letter with pleasure, and avail ourselves of the occasion to request our distant friends, in the far West and South, or in whatever quarter, to keep alive the communication between us and the scattered and remote advocates and supporters of our cause, by frequent letters.—They will always be of service to us and often most interesting to our readers.

For the Register.

Belvidere, (Ill.) Feb. 25th, 1845.

Mr. Editor:—It is with feelings of no ordinary interest that the doings of our Eastern brethren are read by their isolated missionaries in the West, and we feel a desire occasionally to send back a feeble echo to the glad sounds which reach even our forest shades. No small solace is afforded during our labors, by the thought that the prayers of those who dwell in the citadel of our Zion, are offered for the lonely watchmen upon her walls, and in return, you will occasionally expect us to tell 'what of the night,' or rather of the break of day. It is, then, true that we believe light is dawning here in the West, where the clouds of bigotry have so long been lowering with their dark portents, and gladly do I state that many in this region are coming to the light of our pure and peaceful faith. Yes, many who once shuddered at the bare mention of the name of our denomination now glory to bear its reproach and the persecutions attendant upon its avowal. The writer could mention many a little settlement within a small circuit where he was at first regarded as a curiosity when he came to preach the 'strange doctrine,' where he is now regarded as a teacher of the faith of many in the settlement.

It is gratifying also, to perceive that in many places bigotry is fast passing away. A few Sabbaths since, after teaching a Sabbath School which I had collected in a settlement about nine miles from this place, and preaching twice, I attended a Methodist meeting about half a mile distant. We sat quietly some time waiting the arrival of their clergyman. Time passed swiftly, yet he came not, and you may judge my surprise at being strongly solicited by the class leader and his brethren to officiate in the place of him they had expected. At first the request was declined on account of a feeling of fatigue, but upon being renewed it was complied with, from a fear that a further refusal might be misinterpreted. I preached, and am sure that at least my own heart was benefitted by this display of Christian courtesy. Such instances are, alas! too rare to be passed by in silence.

A few Sundays ago, Rev. W. H. Lord, recently of Southborough, Mass., preached in this place during a portion of the day, and the impression which his clear, eloquent and forcible discourses left upon the popular mind, was in every respect favorable to our cause. Elder Oliver Barr, editor of the Christian Palladium, also took part in the services and preached during the afternoon, and this union of effort and harmony of action has produced a decidedly good effect. Indeed the 'Christians' and Unitarians in this region seem to be one in heart and in purpose. Differ they do upon some minor points, but as respects the great principles of Christian Liberty, the Bible as the sole rule of faith and practice, are united and eager to spread their common faith.

The Christian Conference recently held their session in this place, the minutes of which have been forwarded to your paper for publication. It is composed of tried men in the holy strife for freedom and truth; men accustomed to endure hardship, and able and willing to meet persecution with an unflinching heart. Much did I enjoy the interview with them and felt that they were brethren. In order to promote that harmony of action which can alone secure success, the writer deemed it his duty to unite with the Conference, not by assuming a different name, or changing one shade of opinion, but as a Unitarian, free to think and speak and act as ever. Our ministers are kindly received by the 'Christians,' and by none are we more readily welcomed than by them. The society in this place with which it is my privilege to sympathise and co-operate, are perhaps more than one half from the Christian denomination. When I first came in town, there was to my knowledge not a single Unitarian church-member living here, and only two or three families sympathising with them at all, but now, may God's name be praised, the scene is changed and many hearts beat in unison with our own. I would say to those kind friends who make so many inquiries in respect to the Academy under my charge and in which our denomination have taken so kindly an interest, that it has had its dark days of trial and adversity, but these seem to have passed away. Bigotry, and intolerance now shun the light of day, and though much yet remains to be done, still much is even now accomplished. Last quarter closed two weeks ago, with *one hundred and twenty-eight students in only two departments*, whereas never before had there been even *ninety* in those two departments, and not more than 117 in all three. The sectarian wars of '44 have aided rather than injured its prosperity, and it is with deep regret that I feel that ill health may oblige me to transfer it to other friendly hands. May God render it a blessing to the community at large, and reward those warm hearts whom I would thus publicly commend for their friendly regard for its welfare. Respectfully yours.

Arthur B. Fuller.

For the Register.

BROWNSON'S ARTICLE ON THE BRITISH REFORMATION.

We have lately read in 'Brownson's Quarterly' a review of Bishop Hopkins' Lectures on the British Reformation,—the object of which Lectures, according to Mr. Brownson, is to free the Protestant Episcopal Church from the charge of schism. As Mr, Brownson is a Romanist, he, of course, thinks that the object aimed at is not attained; but that the whole Protestant world are still laboring under a sentence of condemnation justly pronounced against them as heretics and schismatics. To prove this seems to be the great design of the review spoken of, and we must confess he goes to the work in good earnest. It is no boy's play with him. One can hardly help supposing that it is something more than zeal which prompts him to the undertaking; that it is a sort of desperation which seems to say, 'all other systems have been tried and rejected, this is my last resource; and if I cannot maintain my ground here, all indeed is lost.'

Before entering upon the merits of the case he endeavors, like a true Catholic, to awaken our fears, by telling us that the sentence of condemnation never has been, and never will be reversed; that in almost all Chistian communities Catholicism is increasing, while the other sects are diminishing; that the question whether we are in or out of the Church, that is, the Catholic Church, is one of fearful import to us, &c. &c.,—things which may have some influence perhaps with those who are governed by their passions though they would meet with little consideration from others who are disposed to listen to reason and common sense. In this connexion too, he makes some very general and loose statements, which, if true would seem to imply that he is possessed of powers, if not actually superhuman and miraculous, in our estimation, partaking largely of that character. For instance, he says that Protestants are cut up into innumerable sects, that 'there is a wide and deep feeling in the bosom of *each* and *all* of their communions, that the separation from the Catholic Church if not absolutely unauthorized, was unnecessary and ill advised; that what was substitution for the Church does not and cannot supply its place; and that nothing remains for us but either to return to Catholicism, or lapse into complete infidelity.

Now if Protestant sects are innumerable, how is it possible for any one to know this is the case with each and all of them. How does Mr. Brownson know this? 'He has had in his versatile experience, as much aquaintance in the sects as any man certainly; but does he possess the attribute of omniscience? Or has each of these innumerable sects made to him this important confession? Or must he be classed with those who write to produce an effect, rather than to elicit, or to state the truth? On page 31st he says,—'We regard it as a happy day for the Church, that she has at length secured in most Protestant countries the liberty to speak and write in her own defence.' We are glad to see this admission. It is an admission no less important than true; for, this being granted, the question at once arises; through whose instrumentality has it been done? Certainly not through that of Catholics; for this liberty is conceded and secured only in Protestant countries. The truth is, this liberty is the offspring of the Reformation; and wherever the latter has spread, in its purity, the former has accompanied it. We indeed consider the paragraph quoted above as an undesigned, though real acknowledgment of the same truth. We wish as much might be said of Catholic countries. But how stands the matter? What are the facts in the case? If we are not mistaken, it is but a few years since one George Borrow was imprisoned in Spain for attempting to circulate the Scriptures there; and within a year we have heard of a Priest in France who, for renouncing his faith, as a Catholic, was treated in the same manner.

It may perhaps be thought by Mr. Brownson hypocritical to notice things of this kind, but we have done so only to show that we are not to take all his statements as literal truth, because forcibly expressed and with such an air of superiority as would seemingly brook no contradiction.

It is not our purpose in what follows to defend Episcopalianism, but merely to show, or state what we think to be the fallacy of his reasoning in regard to the Scriptures as not being a rule of faith, and also in regard to the matter of private judgment.

But to the Bishop. As we have said before, his object is to free his Church (that is the Episcopal) from the charge of schism. This he does by contending that the true Church is composed of all who maintain the Orthodox faith. This definition of the Church Mr. Brownson thinks defective, because 'it does not embrace the idea of the Church, as a teaching and governing body assented by the Bishop's own Church. 'But, even conceding,' he says, 'that all Orthodox believers, are members of the Church, we must still ask who, or what keeps, propounds and defines the Orthodox faith. What is their faith? There must be a standard of Orthodoxy, and somewhere an authority competent to say what does or does not conform to it. What is this standard? What is this authority? According to the Bishop the standard is the word of God contained in the Scriptures of the Old and New Testament. The Bible he holds to be the depository of the word of God, belief of which is the Orthodox faith. But it is essential to the Orthodox faith that it be belief of the *whole* word of God.'

Mark, here, Mr. B. does not take the Bishop's standard; he does not reason from his premises, though he would doubtless have us think so, and perhaps even thinks so himself. The Bishop says, the word of God *contained in the Bible* is the standard of the Orthodox faith. Mr. B. says the whole word of God is the standard, and strongly intimates that the whole word is not contained in the Bible. Here then is a difference of opinion as to what constitutes the true standard of Orthodoxy. But before we accept Mr. B's. standard, we must ask how he knows that a belief of the whole word of God is necessary in order to have the Orthodox faith. He proceeds indeed to give a reason, though we cannot see that it amounts to anything, as it only removes the question one step farther back. His reason is this, 'we are to believe the whole word of God because he reveals nothing superfluous. But how are we to know that he reveals nothing superfluous? The Bible nowhere says so; nor may we say that it is *unreasonable* to suppose so, because, as he contends, the question how much or how little is revealed, is not a question of natural reason, but must be determined by supernatural authority. Here he seems not only to have left the ground from which he started, but to have taken a position, which, according to the principles of his own logic, cannot be sustained. Until he has proved, then, that belief in the whole word of God is necessary in order to have the Orthodox faith; (and that the Bible does not contain the whole word of God), and also that he has revealed nothing superfluous, we shall contend that what is revealed in the Bible is sufficient, be it the whole or a part. Farther on, he asks, 'will it be said that the Orthodox faith, is that faith which is necessary to salvation? and that the Bible contains all that is necessary to be believed for salvation; and therefore, he who believes what it contains is an Orthodox believer? We grant, that he who believes all that is necessary for salvation is an Orthodox believer; but how know we that the Bible contains all that is necessary to be believed for salvation? the Bible nowhere says so, and by an authority below that of the Bible the fact cannot be established.'

Now if the Bible nowhere says so, it does say some something very much like it. It says, 'these things are written that ye might believe and that believing, ye might have life through his name.' In the narration of the conversion of the eunuch, when he comes to the water, he says to Philip, 'see here is water, what doth hinder me to be baptized?' Philip's answer is, 'If thou believest, with all thine heart, thou mayest.' The eunuch then repeats his confession of faith, (and be it remembered it is the only confession required either by Christ or his apostles,) 'I believe that Jesus Christ is the Son of God,' This said, the rite is administered, and he goes on his way rejoicing. If then, we believe that Jesus Christ is the Son of God, we believe all that is necessary for salvation, because all our religious faith as Christians rests upon this point. But this we find in the Bible; therefore the Bible contains all that is necessary to be believed for salvation.

[To be Concluded.]

For the Register.

THINGS BY THEIR RIGHT NAME.

The Christian world appears to be in a state of unusual excitement; and our denomination, especially, are called upon to decide on questions of unusual interest and importance. It is therefore necessary that we not only have clear and positive views of the topics in controversy, so as to preserve a marked distinction between things that differ, but that we be careful, on all occasions, to call things by their right name.

I think there is great need of a word of caution on this behalf. It seems to me, that very loose and confused notions are held and propagated, on some of the topics above alluded to. A kind of mania for liberality is manifest, which would place all the forms of religion under heaven upon the same level, and invest them with equal value and importance.

I have been led to these remarks by 'two sermons on Christian Union, and the Truth of the Gospels,' by the Rev. Mr. Furness of Philadelphia, which I have just read, not with the unabated satisfaction, which the writings of that gentleman have been wont to give.

The first of those sermons, from Rom. viii. 9. 'If any man have not the spirit of Christ, he is none of his,' is based on a principle, which I deem wholly unsound. And if the premises be unsound, the conclusion cannot be right, nor furnish a safe rule of action.

The sermon assumes, as 'a principle of the first importance,' that 'Christianity is not a form, but a spirit.' And this is explained to mean, 'not merely that Christianity is not a form of worship, or a form of words, but further, that it is not a form of thought,'—not 'an opinion, or set of opinions, the result of a mere intellectual process.'

Now if what is said, and most happily said, in this sermon, upon the *Christian spirit*, be applied, exclusively, to the Christian character, it is strictly correct. It is admitted, in the strongest terms, that the Christian spirit is absolutely essential to the Christian character. No form of worship, of words, or of thought, no opinion or set of opinions, no soundness, strength, or compass of faith, though it could 'remove mountains,' and be the most perfect faith in the power of Omnipotence to impart, intellectually considered, can make us Christians in character, unless they form in us the Christian spirit,—the Christian temper and life. And we are bound to regard as Christians, all who in the faith of Christ and his Gospel habitually exhibit the Christian temper and spirit, though we may consider their opinions to be more or less wrong, and their faith in some respects weak or unsound. Still it is not true, that Christianity is nothing but a spirit, or a life, as has frequently been said. I maintain that Christianity is both a form of words, and a form of thought. For surely no one will contend, that it is a mere affection, quality, or attribute of the mind.

How is it that I am a Christian, if indeed I have the *spirit of Christ?* It is because certain facts and doctrines, called the Gospel, the Christian Doctrine, or in one word, Christianity, with all it embraces of means and motives to influence my conduct, has been presented to my mind, in a *form of words written or spoken*. Thence a process of thought has been commenced and carried on in my mind till my understanding has been convinced, and Christian faith wrought in me, that is a belief in the facts and doctrines of Christianity, or the Christian religion. And this *faith, working by love*, in an honest and good heart, has made me a Christian; has kindled up in me pure and holy affections, has brought me into sympathy with Christ, by the spirit and temper it has produced, and the control it has exercised over my feelings, affections, inclinations and habits.

But Christianity as a form of words, in the records of the original Gospel, is one thing, and Christianity, as a form of thought, in my mind is, or may be, another or a different thing. That is, it has been modified by my judgment, and is conformable to the original Gospel, in proportion to my disposition and ability to judge aright of its definite and precise meaning. The former is the absolute declarative Christianity, always the same. The latter is the Christianity of opinion, partaking somewhat of the hue of the individual mind, or the peculiar habits of thinking, in different minds. Hence the different religious opinions among men, and the cause of different Churches, and different sects of Christians. Hence also the connexion, the most important connexion, between the written or faithfully preached Gospel, and the Christian spirit or life. For I cannot yet regard it as an altogether worn out and obsolete form of words, that 'faith cometh by hearing, and hearing by the word of God.' L. C.

Boston, March 18, 1845.

For the Register.

TEACHERS' SOCIAL UNION.

The last meeting of this Association was holden on Monday evening March 17th, at the Vestry of Rev. Mr. Robbins' Church. The services were opened with prayer by Rev. Mr. Robbins, who presided during the evening. The question for discussion was the same as that at the last meeting: 'How should teachers speak of Christ?'

Mr. Lewis G. Pray thought that all teachers should speak of Christ as the promised Messiah, the Messiah of prophecy; as one created and born in mystery and the arms of miracles; as divinely commissioned and authorized to speak from God to man. Without this commission he can be nothing to man. If he speak only as a man, his voice is no better than that of any other man. Plato, Socrates and Cicero spoke to men in the elevated tones of their different forms of philosophy. But who was so poor as to do them reverence? And did they make any deep and powerful impression? If Christ spoke as a man, his words would have no greater effect than those of the ancient sages and philosophers. But he was the divinely commissioned messenger from Heaven, and his commission was attested by his miracles, and multitudes heard, believed, obeyed, were ready to die and did die in defence of his religion. Some have doubted the authenticity of the Scripture record, or the miraculous portion of it. Let us introduce several witnesses to satisfy those who doubt. First, our Savior himself testified that these things were true. The record must stand, or the character of Jesus must fall. He affirms what is true, or his character is gone. Matthew and John who were with him from the first to the last, one a plain, straight-forward, business like man, and the other a modest, gentle and amiable man, the disciple whom Jesus loved; these testify to the truth of the miracles in narratives so simple and natural, that their very simplicity attests their genuineness and truth. His enemies admitted the facts which some now doubt. They did not deny his miraculous power, but attributed it to the aid of Beelzebub. Thomas doubted concerning the resurrection. He was incredulous and hard to believe like some at the present day. But when he placed his hands into the side of the Savior, and his fingers into the prints of the nails, he was forced to exclaim 'My Lord and my God.' Paul, before his conversion one of the most zealous persecutors of the Christians, became one of the most zealous preachers of Christianity, and founded all his teachings upon the fact of his resurrection. Gilbert West and Lord Littleton, once great skeptics, when they investigated the Scriptures thoroughly, for the purpose of writing against the Resurrection and the miraculous conversion of Paul, produced two of the best treaties ever written to establish the truth of Christianity. We might cite also the testimony of such men as Lardner, Newton, Locke and Milton. Shall we reject then all these proofs of the authenticity of that Book which opens to us a hope full of immortality?

Rev. Mr. Sanger, of Dover, said that if we take the Gospels as presented to us, and present to children the plain narrative of the Evangelists, we shall find that they will go on with us. We should speak of him at the baptism when an audible voice declared, 'This is my beloved Son, in whom I am well pleased.' We should carry them to the mount of the Transfiguration, where again God declared, 'This is my beloved Son, hear ye him.' Again, when Christ asked the disciples, 'Whom say ye that I am,' Peter answered, 'Thou art the Christ, the Son of the living God.' Christ answered: 'Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' So should teachers speak of him as the only-begotten Son of God.

Mr. Hazen J. Burton said that after reading numerous learned commentaries upon the Gospels, he was forced to go back for spiritual illumination and refreshment to the record itself. We should all go and sit at the feet of Jesus and learn of him, for he spoke as one having authority.

Rev. Mr. Robbins said that nothing so filled his mind with deep seriousness as the thought that the teachers were responsible for the early religious impressions made upon the minds of little children, the lambs of the Savior, the hope and promise of the Church. The teacher should be impressed with a deep sense of the importance of this office he is called upon to discharge. No theme needs deeper reflection than that before us. Christ tells us that he shall judge us at the last day. With how much awe, with how much faith and love should we speak of him and of his words. Nothing is so shocking as to hear an inconsiderate or inexperienced young man give an exposition of these sacred words. Mr. R. felt very happy in observing such a unity of sentiment among the teachers at this present time. The Church of Christ has never suffered by the attacks which have been made upon it. Nor will it ever suffer. It is elevated by all attempts to lower its dignity or subvert its power. We have no fear for Christianity, for the Church or for the truth. In speaking of Christ, we should not speak as masters, but as learners and servants. Our hearts should be so full of love and reverence for Christ that the question in our minds should be not, how should we speak of him, but how *shall* we, how *can* we speak of Christ.

Other remarks were offered by Rev. Mr. Gray and Messrs Clark, Mellen and Bailey, but neither our scanty notes nor our limits will allow us to give a more extended account of this meeting. The exercises were closed with singing an hymn and a benediction by Rev. Mr. Robbins. The meeting was fully attended, and the spirit of harmony which generally pervaded the remarks, must have been exceedingly gratifying to all the teachers and friends of our Schools.

A Teacher.

NEW PUBLICATIONS.

I. 'An Autobiography by John B. Gough.'

This volume is written with great freedom of narrative and in a style of ingenuousness and directness that cannot fail to be interesting to all those who have been benefited or gratified by the labors of the author. Mr. Gough has secured a decided pre-eminence in a field of oratory in which many earnest and eloquent men are engaged, and where as deep and wide an impression has been made upon the public mind by public speaking as has been witnessed in any age of the world. This circumstance entitles him to be considered a remarkable man, and will lead many to read with interest the annals of his life. He was born in 1817, in the county of Kent, in England, and although still young, has had a large and trying experience. Besides his personal memoirs, the volume contains several attestations borne to the value of his services, and expressions of gratitude for his effective efforts in the great cause of philanthropy in in which he is engaged. We trust that this book will contribute to the extension of his influence, and add still more to the usefulness of his life and labors. The style of the work, and the author's design in writing it are shown in the first paragraph.

'It may be asked by many individuals, whose eyes will fall on these pages, why I have thought it requisite to add one to the already numerous autobiographies extant? I answer, that justice to myself, in some measure, demands an explicit statement of the principal incidents in an hitherto eventful life; those incidents, or, at least, many of them, having, in frequent instances, been erroneously described by the press generally. Besides this, many who have heard my verbal narrations, have intimated a desire to become more fully acquainted with a career, which, although it has extended but little beyond a quarter of a century, has been fruitful of adventure. To gratify others, rather than myself, has been my object in reducing to a permanent form my somewhat eventful history.—I make no pretensions to literary merit, and trust this candid avowal will disarm criticism. Mine are, indeed, the 'short and simple annals of the poor;' and if the perusal of these pages should cheer some fainting wanderer on the world's highway, and lead him far from the haunts of evil, by the still waters of temperance, my labors will have been well repaid. Truth constitutes the merit of my tale, if it possesses any merit; and most of us know that real life often furnishes stranger stories than romance ever dreamed of; and that facts are frequently more startling than fiction.

II. 'A Treatise upon the Diseases and Hygiene of

the organs of the Voice, by Colombat de L'Isere, and translated by J. F. W. Lane, M. D.

Although written in a scientific form, this work may be perused with interest by the general reader. A specimen of its contents may be found on our fourth page.

CRUDEN'S CONDENSED CONCORDANCE. This is an edition of beautifully executed concordance, condensed by Rev. David King, with an introduction. It professes to be a full and fair copy of all that is valuable in Cruden as a concordance. The principal variation from the original consists in the exclusion of the Bible Dictionary, which has, by many, been considered an incumbrance of the larger work. And the labor of finding any required passage is greatly facilitated by a condensation of the quotations from Scripture. Great pains have been taken to secure accuracy, and the work is offered at the low price of $1 15 in strong boards, or $1 50 in sheep. It is published by Gould, Kendall & Lincoln, No. 59 Washington street. A more full description of the plan of the work will be found in our advertising columns.

CHURCH PSALMODY. One of the most effective and useful portions of the religious services observed in our churches, is the singing of hymns. The holiest and purest affections of piety and humanity are awakened in the heart, by the appropriate influences of poetry and music. We look upon this as a source of moral and religious influence, unappreciated and incalculable.

We are already rich in collections of Hymns, and we understand that still farther contributions are about to be made to our Sacred literature in this department. The reader will find, in our advertising columns, notice of a Hymn book about to be published by Mr. Ellis, of Charlestown, which, of course, will be the result of great research, and good sense. It will be received with interest, and enlarge the variety, out of which our congregations can make their choice.

GREAT SIMULTANEOUS TEMPERANCE MEETING.

On Tuesday evening the 25th ult., the anniversary of the friends of Temperance was celebrated at the Tremont Temple with uncommon *eclat*. There were upwards of THREE THOUSAND persons present. In fact, it was by far the greatest meeting which has ever been held in the city of Boston. It was truly a glorious demonstration on behalf of humanity. Rank and station, genius and talent, learning and virtue, religion and piety, were actively engaged on the interesting occasion. Among the distinguished personages who were on the platform, were His Excellency Governor Briggs, the Mayor elect, Rev. Dr. Pierce of Brookline, Rev. Dr. Gannett, Rev. Mr. Stetson of Medford, Rev. Mr Hunt of Pennsylvania, Dr. Channing, Hon. S. Fairbanks, Moses Grant, Esq., Hon. Samuel Hoar of Concord, &c. &c. Along the front of the platform were arranged several beautiful flower pots. Over the organ was a banner on which were inscribed the following names of the founders of the Massachusetts Temperance Society: S. Dexter, N. Dane, J. Pierce, S. Evarts, I. Brooks, J. Huntington, J. Lothrop.

'The exercises of the evening were opened with prayer by the venerable and Rev. Dr. Pierce. On the motion of *Moses Grant, Esq., His Excellency Governor Briggs* was called to preside. He discharged the duties of President with his wonted ability and urbanity. His speech did honor to his head and to his heart.—We regretted very much to see that he labored under a severe hoarseness, produced no doubt by his frequent attendance and speaking at temperance meetings, and by consequent exposure to wet and cold. His course with regard to the cause sheds a lustre upon the Gubernatorial Chair of the Commonwealth, does infinite credit to himself as a Christian, and furnishes an example which cannot fail of effecting extensive and permanent good. The highest personage in the Commonwealth is a teetotaller.

The remarks of the Rev. Dr. Pierce were pithy, apposite and eloquent. They breathed the sentiments of a veteran of the Cold Water Army, of a philanthropist, and a philosopher.

'The Rev. Dr. Gannett said that he had been requested by his friend Deacon Grant to say something, and that should be said in one sentence—Go on in faith. They had been told that evening that they had reached a critical stage in the movement; he, for one, felt no such anxiety—he had no doubt of ultimate success, because the object which they had in view was a good and a heavenly one. It could fail only through the want of faith in the law of redemption, in the arm of God, and through the want of zeal, perseverance and determination in themselves. Was it not a part of the discipline of the Christian Dispensation that every good work should be surrounded by difficulties? Those were meant to give time to pause, lest that by going on too fast they might experience some disasters. By those difficulties they were brought to review their ground. There was no opportunity for despair—that word did not belong to his religious vocabulary. (Cheers.)—By making men temperate they were put in a condition where they might receive the influences of the Gospel. And before man could understand the Gospel he must be brought to sobriety. (Applause.) But the inebriate was no longer obliged to appeal to the exalted and the learned for instruction as to how he could escape from the evils, immoralities and calamities which the use of intoxicating drinks overwhelmed him with. No. Men who had come up from the lowest depths of degradation, caused by drunkenness, had become as friends and Angels of Mercy to their fallen brethren. A new chapter in the lives of the former had been turned over. The complete success of the great moral movement depended altogether upon the religious character which has been given to it. (Applause.) Those who presided over it must not be influenced by any motives short of religion. They must be governed by more than a spirit of patriotism; they must act from motives drawn from a love for the eternal interests of the soul. They must strive to make man religious, and that was the ground upon which to build his reformation. (Applause.) He had no confidence in any reform that did not rest on the deep foundation of religious faith. If they make religion the basis, whether legislation would be for them or against them, whether they had help or hindrances from the community, failure would be as impossible as that the Crown of God could be subverted. (Loud applause.) With faith, hope, and charity (particularly the last) in their breasts, and nerving their arms, they could not fail but wholly succeed.')

'The Rev. Mr. Stetson said he placed the greatest hope in the power of character. The influence of good and virtuous men would materially assist the progress of the cause. Every one who was not for it, was against it; and every man who was not ready to go heart and soul into the cause was in opposition to it. (Cheers.) He felt that there many men in this community of boundless beneficence who did fatally mar the movement. He spoke of and felt towards them kindly. It would ill become him to censure men who were abler and better than he was, but he would implore of them for the glory of God and for the honor of humanity, and he would conjure them by the sufferings of their fellow creatures, to give up their opposition and come forward and take a part in the work which would make their fellow men wiser, better and happier, both here and hereafter. (Cheers.') [Massachusetts Temperance Standard.

OBITUARY.

MRS. SARAH DIX.

Died in Littleton, Feb. 28th, SARAH, the wife of Benjamin Dix, Esq., aged 75 years.

Very rare are the instances where the youthful love, the perfect sympathy, entire truth, and every day politeness, ('that small coin of life,') are retained for fifty-three years, as has been the case with this worthy couple. Mrs. Dix was one who thought not of herself, but whose heart and time were devoted to her husband and children; and, as the Apostle enjoins, she was 'discreet, chaste, a keeper at home, good and obedient, using hospitality without grudging.'

GENERAL INTELLIGENCE.

The election in New Hampshire seems to have resulted in the re-election of Governor Steele by a reduced majority. Three members of Congress nominated by the Democratic party are chosen, and it is probable that the fourth has failed of an election.

General Simon Cameron has been chosen to succeed Mr. Buchanan in the United States Senate, by the Legislature of Pennsylvania. He is said to be strongly in favor of Protection and Distribution, and his election was effected by a union of a portion of the Democratic with the Native American, and the principal part of the Whig, members of the Legislature.

The Legislature of Massachusetts is expected to rise this week. When the session is concluded we shall endeavor to make a record of such of its acts as are of a nature to affect the general interests of the community.

FROM WASHINGTON. Since our last paper went to press we have heard of the confirmation of GEORGE BANCROFT of Massachusetts, as SECRETARY of the NAVY, so that President Polk's Cabinet, as completed, consists besides Mr. Bancroft, of James Buchanan of Pa. Sec. of State, R. J. Walker Mississippi, Sec. of the Treasury, Wm. L. Marcy of New York, Sec. of War, Cave Johnson of Tenn., Postmaster General, John Y. Mason, of Virginia, Attorney General. It is worthy of note that two of the six executive ministers are natives of Massachusetts, Messrs. Marcy and Bancroft, and two others natives of Pennsylvania, Messrs. Buchanan and Walker.

President Polk has not yet given any indication of a proscriptive policy, and the hopes of all patriots, who are not partizans, are strongly awakened that he will prove himself worthy of his high place, by setting a noble example in this matter. At any rate he is determined to take time to deliberate, and to act advisedly and upon full examination of each case.

Among the appointments yet made are those of Col. Armstrong as Consul to Liverpool, in place of Joel W. White, of Connecticut.

Norris Willcox, of Connecticut, as Collector for the port of New Haven, in place of R. R. Hinman.

Gen. John Davis, of Bucks county, Pennsylvania as Surveyor of the port of Philadelphia, in place of Thomas Cooper.

Mr. B. F. Butler, District Attorney for the Southern District of New York, in place of Ogden Hoffman, Esq.

W. H. Polk, *the President's brother*, Charge to Naples, in place of William Boulware.

A Mr. Jewett of Maine, Charge to Peru, in place of J. A. Bryan.

Mr. Parmenter, of Massachusetts, member of the last Congress, Naval Officer at Boston, in place of Geo. Roberts, editor of the Boston Times.

Mr. Cunninghan of Tennesee, Purser in the Navy, to which Charles Welles, of Pennsylvania, had been nominated by Mr Tyler, and which was not acted on during the last session.

A. H. Everett, Commissioner to China; Alderman Shaler, of New York, Consul to Hong Kong, in China, in place of Thomas W. Waldron, deceased.

STATE NORMAL SCHOOLS.

The following sketch of a short debate in the House of Representatives on Friday, we copy from the Atlas:

The resolves appropriating $5000 to the Normal Schools, on condition that an equal sum is raised by Charles Sumner and others, (the petitioners) came up; the question being upon ordering it to be engrossed.

MR. CHANDLER, of Boston, the chairman of the Committee on Education, which reported the resolves, said that when the resolves were up the other day, they were recommitted, with instructions to strike out the word *Normal*, and insert *State*.—The Committee had accordingly reported the resolves in a new draft in accordance with the instructions. But, upon subsequent reflection and consultation with the friends of the schools in and out of the House, he thought there were some objections to dropping the name Normal, entirely, inasmuch as the schools were well known by that title, both in this Commonwealth and abroad. He accordingly proposed an amendment, calling the schools *State Normal Schools*, which he understood, met the approbation of those who were friendly to these institutions, and especially of the founder of them, who originally proposed a change of name.

MR. DWIGHT, of Boston, said he had no objection to the amendment proposed by his friend from Boston, but thought there were some reasons for it. These schools had excited attention, not only of our sister States, but of foreign countries; and there was an apprehension in the minds of some that a change in the name might be understood as an abandonment of the system establishing them.—He took occasion to remark upon the position which Massachusetts should occupy in matters of this sort. With a small territory and a limited population, she ought to take the lead in moral and mental culture—in the establishment and perfection of her charitable and beneficent and literary institutions. She ought to be, as she was, foremost in her hospitals, her colleges, her academies, and, above all, her common schools for the education of every child in the Commonwealth.

To show the House what had been done by the State, from 1831, he would call their attention to the statement of the Chairman of the Committee on Finance, (MR. STEVENSON,) made a few days ago, that the sum of $3,100,000 had been expended by the State, since 1831, for beneficent purposes, (including the subscription to the Western Railroad,) while the State expenses had been but $3,500,000. And all this without direct taxation.

He had also learned from good authority that there had been subscribed by citizens of Boston, for benevolent purposes, from 1800 to 1830, the sum of $2,106,000: and, from 1830 to 1845, $2,000,000, making in all a total of $4,100,000 in the present century. This had been principally contributed by gentlemen who had either been born here, or come there poor, and had been the artificers of their own fortunes. One family had recently contributed more than $50,000.

There was nothing like this in the history of States. No monarchy, no aristocracy, no despotism, has produced such results, and they were the fruits of our free institutions.

The amendment was then adopted, and the resolves passed without opposition.

MR. PRESCOTT, THE HISTORIAN. We have much pleasure in announcing that, on the 1st of February, Mr. Prescott was elected a *corresponding member of the Institute of France*, under the division of the Academy of Moral and Political Science, and in the section of General History.—The honor is certainly one sufficiently marked, since it was never before, we believe, conferred on any native of New England, except Franklin; but there are two circumstances attending it, in the present instance, that make it more than commonly gratifying. One of them is, that though the place of a corresponding member of the Institute is often or always solicited, as vacancies occur, by distinguished foreigners, and sometimes solicited very earnestly, without compromising their dignity, it was given to Mr. Prescott merely as the author of Ferdinand and Isabella and the Conquest of Mexico; not only without his intervention or that of his friends, but without their previous knowledge, that it was intended or thought of. The other circumstance is, that he was chosen to succeed Don Martin Fernandez de Navarrete, Secretary of the Spanish Academy of History, a venerable and admirable man, who died last year at Madrid at a very advanced age, leaving behind him none in Europe with an equal knowledge of Spanish history. Regarded, therefore, either as an inheritance of the only New Englander who ever before filled a dignified place, or as one coming from the last distinguished Spanish historian, it is a succession of which Mr. Prescott and his countrymen may well be proud. [Daily Adv.

DEATH OE SENATOR BATES.

The evening mail of the 18th, from Washington, brought the melancholy intelligence of the death of Mr. Bates, who expired on Sunday evening at 6 o'clock, after a painful illness of several weeks. His family were with him. His remains will be brought to Northampton for interment. On Monday Mr. Webster announced his death to the Senate, and delivered an impressive and beautiful Eulogy, which closed as follows:

'When the news of his death shall reach the beautiful village in which he lived, it will be a day of general grief. I see many an aged and venerable form, leaning tremulously on his staff and shedding copious tears at the sad intelligence. I see the middle aged pause in their pursuits, to regret the death of a neighbor, an adviser, a friend.

I see the youth of both sexes lamenting that the mansion, always open to their innocent associates, always made instructive by the conversations and kindnesses of its head, now closed against its accustomed visitors, by the stroke of death. And I hear the solemn tones which shall announce to afflicted families, and an afflicted neighborhood, met in the house of God, to pay respect to his memory, and supplicate the consolation of religion.

Mr. President, I have spoken of my deceased colleague in his professional and public character, and in his social and domestic relations. But Mr. Bates was conscious of a relation higher than all these. He felt deeply and reverently, that there was a Supreme Author of his being and of all beings and that he had a connection with a world to come.

He was a believer in Christianity and devotedly thankful for the revelation of the New Testament. He united himself to a church in the town in which he lived, and continued a member to his death.

There is reason to hope that his last hours were cheered by the light of Christian hope. He uttered no repining, and expressed his willingness to depart, if such were the will of his Maker. Not that he did not desire life, for he enjoyed life and had much to live for. Domestic love, general respect, public honor and a consciousness of usefulness—all these conspired to render his life happy. Nor was it that he looked with indifference on death; for who has such icy stoicism, or rather, who has such blunted sensibilities, such a stupified mind, as to contemplate with indifference a change of being and of worlds. But he regarded death with all its terrors, but as a passage to another state of existence; a state in which 'this corruptible shall put on incorruption, and this mortal shall put on immortality.'

'True 'tis an awful thing to die;
'Twas even so to him, but the dark vale once trod,
Heaven lifts its everlasting portals high,
And bids the pure in heart behold their God.'

Mr. President, when one of us rises here to announce the death of a colleague, he cannot but reflect that if he stay here, the time must come, and he knows not how soon, when another colleague must perform that sad office toward himself. We know that we must follow our departed associate, and no one of us can know how few steps he may now be behind him. I hope this reflection may chasten us in the too hasty pursuit of worldly objects, may teach us to regard the world but as the world; may inspire us with kindness, forbearance, and mutual good will, and lead us, while we serve with all our powers the country which honors us, to recollect still that we are not here always, and 'that scenes not yet beheld, nor comprehended, nor justly imagined, are before all.'

RESIGNATION OF PRESIDENT QUINCY. We learn that a special meeting of the Corporation of Harvard College, held last evening, a letter was received from the Hon. Josiah Quincy, resigning the office of President of the University. It is fortunate for Mr. Quincy, that he is able to retire from the arduous and responsible office which he has filled with so much ability, and thereby to close his long and honorable career of publice service, at a time when the College is in a high state of prosperity,—when the course of instruction is proceeding with the utmost regularity,—and when all the officers of the Institution are pursuing their respective duties with perfect harmony and mutual good feeling. There is no object on which there is a greater diversity of opinion, than on the various questions which arise, as to the proper mode of conducting the affairs of a great literary institution. It cannot therefore be supposed that Mr. Quincy has been able, during the long period in which he has been at the head of the University, to escape censure, from various quarters. But as to the general ability and discretion with which the affairs of the institution have been conducted, the fidelity with which the purposes of the corporation have been carried into execution, the paternal anxiety and kindness with which the President has steadily watched over the interests of the students, and the general success of his administration, there will be few dissenting opinions.

We are permitted to publish the letter of resignation above referred to. [Daily Advertiser.

To the Fellows of the Corporation of Harvard College.

GENTLEMEN.—It is now more than sixteen years since I accepted, by your invitation and appointment, the office of President of Harvard College. During the whole of the long period, which has intervened, I have endeavored to do justice to your confidence;—with what success, it is not for me to assert.

When in the year 1842, I attained my seventieth year, I resolved, after great deliberation, that if health and life were granted I would retain my official connexion, with Harvard College, *for three years longer*, and, at that period, would terminate that connexion; unless internal difficulties, in the seminary, should render a temporary postponement of that purpose, necessary.

I communicated this determination to only a few members of my family, being anxious to avoid any kind solicitations, which might, possibly, be offered by gentlemen, with whom my official connexion has been one uninterrupted series of respectful and harmonious intercourse.

The years, fixed by my purpose, have elapsed. The internal state of the College is as prosperous and peaceful, as its friends at any past period have ever witnessed;—the undergraduates orderly, studious, gentlemanly, and, in general, well disposed,—the Professors and members of the Faculties of the University, assiduous, earnest, learned and able;—It seems scarcely possible that a moment can occur, in which the College could sustain with less detriment a temporary vacancy in the President's Chair.

I therefore, now resign the office of President of Harvard College, to take effect from and after the termination of the present Academic year; and as much earlier as, in your wisdom, you may decide the interest of the Seminary will permit.

Although I shall soon cease to superintend the affairs of Harvard College, I can never be indifferent to her interests. Whatever knowledge of her concerns, my long oversight of them may have given me; and whatever intellectual power may be continued to me shall be at her service and devoted to her cause;—and especially to the greatest of all causes,—*her Religious freedom.*

And now, gentlemen, being about soon to close that relation to your Board, which I have ever esteemed my chief privilege and honor,—language does not give me power to express my sense of obligation, for the uniform support and indulgent appreciation, which during the long period of our connexion, without a moment's interruption, all and each of you have extended to my imperfect endeavors to fulfil the duties of a station to which, by your appointment, I was elevated. The memory of all your goodness dwells and will ever dwell in my mind, among its most precious and cherished recollections.

My heart is too full to do more than to express to all and to each of you for every act occurring towards me, in the course of our official connexion my unqualified thanks, and ever grateful remembrance.

Accept, also, gentlemen, each of you, my best wishes and prayers, for your life, happiness and a long continuance of your distinguished usefulness.

I am, with profound respect,
Your obliged and humble servant,
JOSIAH QUINCY.

Cambridge, 19th March, 1845.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE CAMBRIA.

By the arrival of the Cambria at this port, on Tuesday morning, in 14 days from Liverpool, English news to 3d and 4th of March is received. By the politeness of Col. Hatch we have received several late English papers, from which we give extracts.

ENGLAND. The Parliament assembled on the 4th of February. The following summary, from Charles Wilmer's News Letter, embraces all the important proceedings of that body, down to the 3d of March. The alterations in the Tariff are of considerable interest to the people of this country.

The speech from the Throne embraced a variety of topics, and has already directed attention to many matters of stirring interest, which give promise of an unusually busy session.

The improvement manifest in the affairs of Ireland is mentioned with satisfaction, and to the decrease of political agitation and excitement is attributed the salutary application of private capital to the railroads and other useful public enterprises which now occupy attention in that country. A brief allusion is made to the Charitable Bequests act, and the report of the Land Commission. An important indication of the policy of Ministers in regard to Ireland, is contained in the paragraph which recommends the propriety of improving and extending the opportunities for academical education,—an allusion to Sir R. Peel's pledge that he will establish new colleges in various parts of Ireland for the education of Roman Catholics, and propose a large increase of the grant to Maynooth. The Speech then announces another part of the ministerial policy which is likely to excite much interest in Scotland, as it shows that the system of banking which has so long prevailed in that part of the empire will be brought under revision this session.

Sir R. Peel deprecated any discussion on the corn laws, and said that the agricultural members who had risen so hastily to protest against the appointment of a Committee of Inquiry, would have acted wiser if they had taken a fortnight to consider of it. As to his own intentions he said he was under no pledge or condition opposed to the principles he had laid down in 1842. He would not deny the existence of agricultural distress, but he disbelieved that it was universal, or that it could be fairly attributed to the operation of the law he had introduced three years ago. "I do not believe," said Sir R. Peel, "that the change of the corn laws has been the cause of agricultural distress, and I feel bound to state that I cannot look to Parliament for a remedy for that distress in further legislation in that respect. I think the reatoration of protection is impossible; and, even if it were possible, I should not sanction the re-establishment of increased protection as a remedy for that distress which, I admit, prevails in some part of the country, but which I attribute to natural causes." Mr. Gladstone took occasion to explain the reason of his secession from the government, which is attributable to his dissent from the proposed increased grant for education in Ireland.

The discussions of the following week were not very important. Railways and the Railway Department of the Board of Trade, furnished the chief topics of debate; and Sir Charles Napier made his usual annual motion on the state of the Navy, with its usual result—a great deal of amusement to the House.

On Friday, the 14th, Sir Robert Peel brought forward his Financial Statement, the leading feature of which is the continuance of the income tax, for the purpose of allowing the reduction of other taxes which press upon the public.

Sir Robert Peel, taking as his guide the produce of the revenue for the current year, estimates the probable income for the year ensuing, if the present taxes (including the income tax) should remain unaltered, as follows:—

Customs (deducting £300,000 for assumed loss of duty on foreign corn)	£22,000,000
Excise (adding an assumed increase of £500,000)	13,500,000
Stamps (as at present)	7,100,000
Assessed Taxes	4,200,000
Post-Office	700,000
Crown Lands	150,000
Miscellaneous	250,000
Chinese compensation	600,000
Half a year's Income Tax	2,600,000
Total income	£51,100,000
Expenditure as at present	48,557,000
Surplus of Income	£2,543,000

In addition to the contemplated reductions in the sugar duties, he proposes to abolish the taxes on no less than four hundred and thirty articles, which have hitherto stood in the tariff, under various rates of duty, producing little to the revenue, but involving great trouble both to the importers and to the custom-house officers. The list of these articles is given elsewhere, and includes some other important commodities.

The next change in the duties on imports is a total repeal of the impolitic duty on cotton wool, and a repeal of the entire taxes on exports, including that on coals.

In the duties of Excise, Sir Robert Peel proposes two changes, neither of which was in the slightest degree anticipated by the public. These are the entire repeal of the duties on glass of every description, and of the auction duties.

The following table exhibits the probable effect of these reductions and abolitions of duty on the produce of the revenue:—

Estimated loss on sugar	£1,300,000
Duty on cotton repealed	680,000
Duty on 430 articles in tariff	320,000
Export duty on coal	118,000
Auction duty	250,000
Glass	642,000
	£3,310,000

The exposition of the Premier, it is said, has afforded all but universal satisfaction in commercial circles. The general belief was that the demand for capital would be much increased, although the state of the colonial, the foreign, or the general produce markets, had scarcely felt its influence.—It was not doubted that the plan for reforming the tariff would be carried into full effect. Several Liverpool houses had announced their intention of commencing the business of cotton brokers in Manchester. The holders of capital were cautious, owing to large investments in projected railways, and the failure of some great wine dealers. The rates of exchange on all the leading points on the continent were higher.

In the House of Commons Mr. Roebuck asked Sir Robert Peel for full information regarding the present state of negotiations with the United States Government on the Oregon question, justifying his question by the recent proceedings in Congress. Sir Robert, in reply, refused to give the information required, stating that her Majesty's Ministers had not to deal with the House of Representatives in the matter.

The convocation at Oxford had condemned the passages selected from Mr. Ward's publication, and degraded him from his academical honors. The proposition for censuring Mr. Ward's book was carried by a majority of 777 to 386, and that for depriving him of his degrees was also carried by a majority of 569 to 511. Mr. Ward addressed a letter to the Vice-Chancellor of Oxford, in which he declares that he considers himself morally unaffected by what had passed at the University. Mr. Oakley, in another letter to the Vice-Chancellor, avowed the same sentiments as Mr. Ward, and challenged the University to proceed against him in the same manner. It was understood that Mr. Ward's application to the Court of Queen's Bench for a *mandamus* to Oxford University to restore his degrees would be made immediately after the commencement of Easter Term. Mr. Ward is about to become a married man, which, of course, implies a voluntary resignation of his fellowship at Oxford.

The Standard says that Mr. Oakley, of Margaret-street Chapel, has been suspended by the Bishop of London; but Mr. Oakley had contradicted the assertion. It seems he is to be proceeded against in the Ecclesiastical Courts, in order that his alleged offence may be fairly investigated.

Lord Brougham is preparing a life of Voltaire. He is writing it in English and French; and the work is to be brought out in the two languages, simultaneously in London and Paris.

Among the items of interest in the foreign papers we find the following Obituary notices:

The Marquis of Westminster, one of the most wealthy and influential members of the peerage, died at his splendid seat. Eaton Hall, on the evening of the 17th ult., in the 78th year of his age.—Latterly, he has taken little part in the political movements of the day. He entered public life as a Tory, and ended it as a Whig. In all the social relations of life the late Marquis was an estimable man. In his own district he was much beloved.—He supported a school for the education of the poor in the city of Chester, and took a lively interest in its progress.

The Earl of Mornington, brother to the Duke of Wellington and Lord Cowley, expired at his house in London on the 22nd ult., aged 81. His Lordship had been in a declining state of health for some time.

Sir Thomas F. Buxton, so well known for his connexion with the anti-slavery societies, died at his residence, in Norfolk, on the 19th ult, aged 58. He was much respected as a philanthropist. To the deceased Baronet the unfortunate Niger expedition owed its origin and its failure.

The Rev. Sidney Smith died on the 22d of February, in the 74th year of his age. His remains were laid in the cemetery of Kensal-green. The funeral was private, being attended only by a few of the nearest relatives and friends of the deceased, but the grief of those who were permitted to perform the last sad offices is shared by every one who can appreciate the irreparable loss which society and literature have sustained.

Mr. Laman Blanchard, the popular writer, died in London on the morning of the 15th ult. He has been connected more or less intimately with the periodical press during the last twenty years. He was a principal contributor to *Punch*, and possessed one of the most ready and witty pens of the day. He died early—in his forty-second year.—Few men were more deservedly respected.

THURSDAY LECTURE. The venerable Dr. Pierce of Brookline preached the usual lecture at the First Church on Thursday last from the words, 'Lord to whom shall we go? thou hast the words of eternal life.' This occasion, as he stated on an after interview, was the *ninety second* on which he has preached this Lecture; and the *sixteen hundred ninety ninth* on which he has been present. He further mentions, that, though he had so often preached, the clock had never once struck upon him,—meaning, that with his happy talent at condensation, he had never prolonged the exercises beyond 12 o'clock.

☞ CHURCH OF THE SAVIOUR. Rev R. C. Waterston, we are happy to learn, has accepted the unanimous invitation to the pastoral office over this newly organised Church.

The Sunday Services, morning and afternoon, will for the present, be observed at the Old South Chapel, Spring Lane, and all interested are invited to attend. mh8

☞ NOTICE. The Office of the American Peace Society is removed from No 13 Tremont Row, to No 22 Cornhill. mh1

MARRIAGES.

In this city, 13th inst, by Rev Mr Remington, Mr James Reed to Miss Ann Cushing.

On Monday evening, by Rev Mr Stow, Mr Benjamin W Dunklee, formerly of Townsend, Vt, to Miss Eliza Ann, eldest daughter of the late Mr E O Torrey.

On Monday evening, by Rev Dr Beecher, Mr John W Williams, of Philadelphia, to Miss Eliza A Garrett, of Boston.

5th inst, at Christ Church, by the Rev Dr Boyle, Mr John Busted to Miss Sarah Ann Furness.

In Newburyport, 15th ult, by Rev J L Dimmick, Capt Geo H Griffin to Miss Lydia Flanders.

In Nashua, NH, 13th inst, John Dorr, Esq, of Boston, to Mrs Adelaide C Brastow, of N; Mr Henry Durell, of Milton, Mass, to Miss Charlotte Nickerson, of Dorchester, Mass.

In Waterbury, Ct, 6th inst, Mr Thomas H Patten, of Boston, to Miss Melissa Frost.

DEATHS.

In this city, George W Gordon, 15 months and 12 days.

Mary Stace Eldredge, 7 yrs, daughter of Charles H and Sarah P Eldredge.

On Monday morning, Mrs Sarah, widow of the late Hon Israel Thorndike, 65.

On Friday evening, March 14, Mrs Joanna Bates, daughter of the late Duncan M B Thaxter, of Hingham, 44.

In East Cambridge, 15th inst, Mr Elisha Webb, for many years writing master of the Eliot School, Boston, 60.

In Charlestown, 16th inst, Miss Elvira Kent, 20.

In Chelsea, 15th inst, Louisa C, daughter of Mr Geo Booth, 2 years 10 months.

In Waltham, 15th inst, Mrs Lydia, wife of Mr Thomas F Miller.

In Woburn, 15th inst, after a sickness of a few days, Julia Ann, only and much beloved daughter of Samuel W and Cynthia Taylor, 17.

In Dracut, 12th inst, Mr Horace B Rand, formerly of Boston, 24.

In Braintree, Mr Joseph C Hammatt, formerly of Dorchester, 33.

In Millbury, on the 11th inst, Mr Amos Pierce, a soldier of the revolution, aged 85.

In Francestown, NH, Dea Nathan Savage, 90 years 10 months, a native of Sharon, Mass.

In Norway, Me, Job Eastman, Esq. 95.

In Norwich, Ct, 10th inst, Mrs Cornelia, wife of Rev D M Rogers, and daughter of Mr Ezekiel Hallett, of Yarmouth, Mass, 27.

In Honolulu, Oct 17th, Mr John Massey, 2d officer of whale ship Chelsea, of New London. It is supposed that he belonged to Boston.

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NEW HYMN BOOK. In press—Psalms and Hymns for the Sanctuary, with the Psalms in Prose, arranged for Chanting, prepared by request of the Harvard Church in Charlestown, by their Pastor, and will be ready during the month of May. Copies will be furnished by the Publishers, JAMES MUNROE & CO., for examination, at No 134 Washington, opposite School st. mh22

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

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Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
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Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
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Norton's Statement of Reasons for Not Believing the Trinity, 12mo.	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
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Brooks' Family Prayer Book, 12mo, 12th ed,	67
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Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

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POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 22.

INVITATIONS OF THE GOSPEL.

TUNE—'*Lisbon, by Zeuner.*'

Jesus in mercy calls;
That voice let mortals hear;
Softer than lute or lyre it falls
On sorrow's wakening ear.

Herald of grace, he came
From God's eternal throne;
Mercy and truth his lips proclaim,
And make his Father known.

Sinners, who long have wept,
With gloomy fears oppressed,
Come, and the pledge of grace accept,
The pledge of heavenly rest.

Ye, who repentant mourn,
Come, lay your burdens down;
Burdens of sin and wo ye've borne,
Come now, and wear a crown.

Ye, who are thoughtless still,
Reflect, repent, reform;
Who can resist his sovereign will,
Who rules the mighty storm? S. W.

THE SHUNAMMITE.

'*I dwell with my own people.*'

In my own bright land—with my own people dwell!
What deep thoughts of joy, those simple words tell!
Time had passed o'er her, but his swiftly winged flight
Had not caught from her spirit, one spark of its light!
Joy was around her; her smiles and her tears
Sprang alike, from a heart, unblighted by fears!

Lightly she passed up the steep hill of life,
Far away from its cares, its tumult and strife!
Love threw in her path, the choicest of flowers;
Gave its strength to the day, its light to the hour;
Breathed into her heart the strong power of trust,
When her spirit threw off the soil of its dust.

Raised her pure thoughts in praise and prayer,
For a life so free, from sorrow and care;
She learns the great truth, that 'to die, would be gain,'
Though blessings had fallen like the soft summer rain!
She knew that all things must pass from her eyes,
And she gladly looked up to her home in the skies!

L. G. P.

THE WIDOW AND HER SON.

The following lines were suggested by the sight of a picture.

The sunset hour! how many hail
Rejoicingly its glow,
Bordering with golden hues the veil
That twilight spreads below.
Gladly the peasant sees its fire
Tinging the old tree stems,
Turning church window, roof, and spire,
To gold and living gems.

The lover hails its reign on earth,
For then he knows, full soon,
The loved one from her home comes forth,
To wander 'neath the moon;
But never may its fleeting waves
So fittingly be shed,
As on the hallowed place of graves,
The City of the Dead!

So thinks the pale and silent one,
Who seeks her husband's tomb;
With him went down her cheering sun,
And all around was gloom.
Yet, as in darker skies there are
Some little streaks of light,
Still shines for her *one* lonely star,
When all besides is night.

She brings that living treasure here,
With awed and reverened tread,
Yet, with the love that casts out fear,
He stands beside the dead.

Her home hath grown a lonely place,
Though friends may gather there—
Without the *one* beloved face,
What pleasure can she share?

Her *home!*—no more her *house* may claim
A word so very dear,
The only spot that hath that name
For her on earth is *here!*

Now hath it grown a daily joy,
To steal from friends and kin,
And by this tomb, with that fair boy,
To talk of him within.

Each day he lists with ear intent,
To all she can impart,
She builds her husband's monument
Within that orphan's heart.

And who can tell but after years,
May witness to the power,
A mother's words, and prayers, and tears,
Can have at sunset's hour?

When dark temptations shall be his,
Perhaps this thought shall save:
'My mother warned me once of this,
Beside my father's grave!'

Well, painter, didst thou choose the hour,
To paint the widowed one
Beneath the magic and the power
Of that declining sun.

This is the spot her heart holds dear—
This is her happiest time—
Her gentle spirit rises here
To something of sublime.
It 'midst her sorrow, hope, or pride,
Her heart may overspread;
'Tis when these twain are by her side—
The Living, and the Dead.

M. A. BROWNE.

MISCELLANEOUS.

HUMAN VOICE.

No sound goes more directly to the soul than the human voice; therefore the instruments more nearly allied to it, such as the concert-horn, the bassoon, and the hautboy, have a more touching and melancholy expression, especially in the minor tones and solemn music. This organ, as admirable for its sweet harmony as for its great simplicity, is, I repeat, beyond all imitation, and not even the most skilful mechanic will ever devise an instrument to produce sounds as beautiful, and furnish in the same degree of perfection this melodious timbre, these varied tones, and these inflexions so manifold and agreeable.

The experiments of *Ferrein*, by means of which, as he himself said, *he made the dead speak*, are well known. The Dominican, *Albert the Great*, constructed a head, which, by peculiar mechanism, was enabled to pronounce some articulate sounds. The famous statue of *Memnon*, which sung, upon the authority of *Pliny* and of *Strabo*, is not less wonderful, although it uttered only inarticulate sounds.—The history of this prodigy may furnish an idea of the others, and show how far art has always been from nature. 'The Egyptians, to perpetuate the memory of *Memnon*, had erected in his honor, in the temple of the good *Apis*, upon the borders of the river Belus, a statue which had this peculiarity, that being lighted and struck by the rays of the rising sun, it sent forth a sound as melodious as that of a lyre, while in the evening the sound was mournful and deep, which might have been a very natural effect of the dilatation and condensation of the air. A reed had undoubtedly been adapted to the mouth of the statue; in the morning the air, warmed by the rays of the sun, issued with a clear sound; in the evening, when the sun retired, and the statue grew cold, the returning air caused a dull sound in its interior. In a word, the effect being external in the morning, and internal in the evening, the variation in the sounds is naturally explained.'

Of all the actions peculiar to man, singing is the most familiar to him; there are no people, even the least civilized, among whom singing is not practised. The savages of America, the Caffres, the Esquimaux, and the Greenlanders, experience, as well as the Europeans, the desire for singing. Rousseau is therefore in the wrong when he says that singing is not natural to man; and so, too, is that German author, *Blumenbach*, who has advanced the doctrine, that if whistling is peculiar to birds, singing belongs to man alone. These two opinions, which are paradoxes, are founded upon a puerile verbal distinction; for singing does not require the application of words, these being but an explanation, of which the melody is the picture. It is, moreover, a common fact that certain mutes, without uttering any articulated notes, can sing and modulate sounds almost as agreeably as those who speak.

To a delicate ear, the voice of the individual may teach many things with regard to his temperament, character, moral qualities and states of mind. It is certain, that the condition of the mind exerts a marked influence over the organ of the voice, which always varies according to circumstances. We may therefore say with *Gretry*, that if man can conceal himself in his conversation, he has not yet learned to disguise his intonations. The immortal physiognomist of Switzerland, *Lavater*, said, that the voice and the countenance were very often associated.

If the voice, in an ordinary condition of the mind, can discover to us the inclinations and moral qualities of the man, it will yet far more certainly expose the different passions with which he is agitated. Fear and languor lower the voice, astonishment cuts it off, admiration prolongs it, hope renders it sonorous and equal, anger makes it hoarse and interrupted, desire hastens the words and causes the phrases to begin by long exclamations. Boldness renders the discourse laconical; it always leaves something for thought to supply: *quos ego!!!... Plato* knew so well that the sound of the voice could, to a certain point, discover the moral state of men, that when he wished to know those who addressed him for the first time, he said to them, *Speak, that I may know you.*

In the warm seasons the voice is more beautiful and more sharp; in winter, on the contrary, it is more grave and hoarse. It is probably owing to the influence of the temperature, that the people of the south have in general a finer and more sonorous voice than the inhabitants of the cold countries. Foreigners acknowledge, that in France are found the greatest number of fine voices; how far is this to be ascribed to the development of the chest, which in that country has in general a better conformation!

The idioms of the south, such as the Spanish and Italian languages, the accents of which are more marked by the vocal inflexions and the frequent use of the vowels, are more favorable to music than the languages of the north, the pronunciation of which is very far from singing. In a language as harmonious as was anciently the Greek, there must have been without doubt very little difference between the *speaking* and the *singing* voice.

If the same musical phrase were to be sung in words translated into the principal languages of Europe, the difference to the ear in harmony and sweetness would be very striking. The Italian and the Dutch languages, taken as the two extremes of the comparison, would follow a progressive course, in the following order: *Italian, modern Greek, Portuguese, Spanish, French, German, English, Dutch.*

The people of the south greatly prefer the shrill voices; those of temperate countries prefer the median; finally, the inhabitants of the northern regions seem to give the preference to the base. The difference of climate probably exerts an influence over the taste of nations, as well as over the sweetness of the tongues. In Italy, the first male parts in the operas are filled by *soprani*, in France, by *tenors*, in Germany, by *bass*.

The human voice is the most beautiful medium of execution possessed by the musical art. It will ever be in vain, therefore, for instruments to attempt to imitate it; for, like slaves which precede or follow their master, they have only been invented to accompany and sustain the voice.

As each individual is distinguished from another by his physical features and form, so may he easily be by the nature and timbre of his voice. But there are some of these differences common to several persons, and which form so many different kinds of voice, each of which has received a particular denomination.

To carry the vocal system to the capacity of that of the great singers, which is often in three octaves, it has been agreed to divide it into six parts, which represent six kinds of voice:

1st. The first above, *first soprano*.
2d. The second above, *second soprano*.
3d. The *contralto*.
4th. The *tenor*.
5th. The *baritone*.
6th. The *bass*.

It is not then from the timbre and volume of the voices, but rather from their extent in the musical scale, that this general distinctive character has been devised.

Voices are also known by other differences than those of the grave and acute. There are strong voices, in which the sounds are strong and brilliant; sweet voices, in which the sounds resemble the tones of the flute; extensive voices, those which run through a large musical scale; beautiful voices, the timbre of which is full, just and harmonious. There is also the contrary of all this; for example, we meet with harsh, hoarse, unequal voices, those in which the beautiful sounds are unequally distributed, whether in the first, the second, or the third octave. An even voice, on the contrary, is one, in which the timbre is always the same through its whole extent; finally, the voices, which pass without a harsh transition from the grave to the acute, are designated by the epithets of flexible and easily managed,—with unvarying sweetness and flexibility they run through all the modulations constituting musical and vocal harmony.

It has never been well determined in what the articulated sounds differ from the modulated, nevertheless, this difference could be perceived, even if there were wanting to the voice which forms the word merely that permanence of sounds, which constitutes the voice of true singing. Besides, the true distinctive character of this latter species of voice is, to form harmonic and appreciable sounds, the unison of which may not only be taken and felt, but which may even be expressed by signs forming part of our system of music. In the spoken voice, on the other hand, the sounds are not sufficiently sustained to be appreciated, and the different inflexions, which separate them, present only inharmonic and immeasurable intervals.

Physicians and physiologists ought therefore to study the voice of man under different aspects; they ought to study it, 1st, as a simple sound, such as the cry of infants, comprising in it the various intonations arising from the movements of the mind, the passions, pleasure, pain, disdain, anger, etc., etc.; 2d, as an articulated sound, such as it is in ordinary conversation; 3d, as a modulated sound, in singing, which adds to speech the variations in its tones; 4th, finally, in declamation, which is, at the same time, a modification of the modulated and of the spoken voice, since it may be united to either, or withdrawn from them. We shall examine the human voice in these four aspects, after having been occupied with its formation and the various opinions which have been promulgated as to its mechanism.

For beings capable of experiencing sensations it was not sufficient to have organs to transport themselves from place to place, and a volition to seek the things necessary for their life and the well-being of the individual. It was not enough for them to be able to select what pleased, refuse what disgusted, and avoid what menaced or might injure; it was necessary to render them capable of communicating with their like at considerable distances, and to establish between them relations of a more elevated order. There was wanting a voice, which could express their pain or fear, their hatred or sympathy, their pleasures, loves, joys or desires. Man alone, capable of thought and abstraction, has received from nature the noble privilege of modifying his voice in articulate sounds, which constitute speech. [Treatise on the Voice by Colombat de L'Isere, translated by J. F. W. Lane, M. D.

HOWARD, THE PHILANTHROPIST.

He was a singular being in many of the common habits of life; he bathed daily in cold water; and both on rising and going to bed, swathed himself in coarse towels, wet with the coldest water; in that state he remained half an hour or more, and then threw them off, freshened and invigorated as he said, beyond measure. He never put on a great coat in the coldest countries; nor was ever a minute under or over the time of an appointment for twenty-six years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life; and he had not, for the last ten years of his existence, ate any fish, flesh or fowl, nor sat down to his simple fare of tea, milk and rusks, all that time. His journeys were continued from prison to prison; from one group of wretched beings to another, night and day; and when he could not go in a carriage, he would walk. Such a thing as an obstruction was out of the question.

Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forgot his inveterate exactness, and had yielded up the hope of expecting him. Twelve at noon was the hour; and exactly as the clock struck, he entered my room; the wet—for it rained in torrents—dripping from every part of his dress, like water from a sheep just landed from washing. He would not have attended to his situation, having sat himself down with the utmost composure, and begun conversation, had I not made an offer to dry his clothes. 'Yes,' said he smiling, 'I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain-water, which though it does not run off my back as it does from that of a duck, does me as little injury, and after a long drought is scarcely less refreshing. The coat that I have on has been as often wetted through as any duck's in the world, and indeed gets no other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon my supposed hardships, with just as much reason as you commiserate the common beggars, who, being familiar with storms, necessity, and nakedness, are a thousand times (so forcible is habit) less to be compassioned than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to shiver at a breeze.

All this is the work of art, my good friend; nature is intrepid, hardy and adventurous; but it is a practice to spoil her with indulgences from the moment we come into the world. A soft dress and a soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapped in wool or silk; we must tread upon carpets; breathe, as it were, in fire; and fear the least change of weather. You smile,' said Mr. Howard, after a pause, 'but I am a living instance of the truths I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced, *that what emasculates the body, debilitates the mind*, and renders both unfit for those exertions which are of such use to us social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning. [Pratt's Gleanings.

PECULIARITIES OF LITERARY MEN.

JOHNSON used to bite his nails to the quick, an intimation of his dogmatism and crustiness.

ADDISON was remarkable for the irregularity of his pulse, but his heart 'was believed to be in the right place, and of proper dimensions.'

POPE was of a frame so feeble, that he was accustomed to brace himself up with stays padded with cotton. He occasionally found time to lace his enemies.

HUME, the historian, usually composed while reclining upon a sofa. He did not search for fame, but she came to visit him.

MENAGE, while silence covered his head with laurels, used to cover his feet with several pairs of stockings.

BEN JOHNSON used to sit silent in learned company, 'and suck in,' as Fuller says, 'not only his wine, but their several humors.' Like Shakspeare, he held the mirror up to nature, but chose sometimes to look into the glass himself.

MAGDIABECAI, Librarian to the Grand Duke of Tuscany, and a very learned man, was fond of petting spiders, the webs of which he would not suffer to be molested. He seldom left his books, ate, drank, and slept among them, thus imitating the domestic propensities and industry of his strange favorites.

ROUSSEAU used to knit lace strings when in a company of illiterate people, for the purpose of concealing the uneasiness which their gabble gave him. He preferred his lace strings to their long yarns.

STEELE constantly preached economy to others, but forgot to practice it himself. He was always in debt, and once pulled the nose of an acquaintance, who hesitated to lend him a large sum of money. Certainly a curious way of obtaining a draft.

BLOOMFIELD wrote most of his poem, the 'Farmer Boy,' with chalk upon a pair of bellows—a wind instrument until this time probably unknown to the choir of the muses.

A HISTORICAL INCIDENT.

On reading in the *Christian Register* the literary notice of the Rev. Mr. Young's "Twentieth Anniversary Ordination Sermon delivered in the Church on Church Green, Boston, January 19, 1845"—I observe it is said "the Church has been in existence 130 years, has had eight pastors the earliest of whom" was Mr. Checkley. This of itself perhaps is not matter of much remark, but an incident has occurred to me in the early history of Massachusetts Bay, which in connexion with it I am curious to make known.

During the French and Indian war in 1708, the town of Haverhill was attacked in the night by a party of French and Indians under De Chaillous, Hertil de Rouville and La Perreire; part of the town was laid in ashes, and Mr. Rolfe the minister, Wainright the captain of the town, and 30 or 40 other individuals were killed, and many taken prisoners. Mr. Rolfe's maid jumped out of bed, upon the first alarm and ran with his two daughters—one eight the other six years old—to the cellar and secreted them under two large tubs, which the Indians in their pillage of the house neglected to turn over, and they were both preserved. I know not what became of the maid, but for this heroic deed her name deserved to be immortalized on history's page. One of these daughters afterwards became the wife of Col. Hatch of Dorchester, and the other married the *Rev. Mr. Checkley of Boston.*

This, I suppose, was the *same* Mr. Checkley mentioned as the first pastor of the Church in question; if not I beg to be corrected.

If this is worth a passing notice, the Editor of the Ploughman will please give it an insertion in his paper; otherwise, let it go.

Respectfully, W.
Butters Vale. [Ploughman.

THE EMPRESS JOSEPHINE.

COL. LEHMANOWSKY, in a recent lecture, paid an eloquent and touching tribute to the memory of the Empress Josephine—the best Prime Minister, as he happily remarked, that ever Napoleon had—a tribute that came warm and gushing from a grateful heart. Col. L. first saw this accomplished woman—as benevolent and humane as she was gifted and fascinating in 1790, at the house of Gen. Lafayette, when she was Countess of Beauharnois, and when he was but 17 years of age. Her friendly advice to him, in regard to the line of conduct which—he a youth, and a stranger in the great city of Paris—would do well to pursue, made a deep and lasting impression on his young mind.

He saw her first husband guillotined by order of the tyrant Robespierre, and saw her in prison, where she was incarcerated by order of the same tyrant, and from which she was not liberated until Robespierre, in his turn, lost his own head. He afterwards saw her, when she was a poor widow in Paris—when she was the wife of the first Consul—when she was the wife of the Emperor—when she was the ex-Empress—and was at her bedside when her pure spirit returned to God who gave it. The heart of Josephine was all love, she loved even her enemies, and the many institutions which she founded in Paris for the comfort and relief of the poor and needy of her own sex, still remain as monuments of her goodness and benevolence. She was the idol of the French people. 'Go to Paris,' said Col. L., 'and ask a Frenchman, where is the tomb of the Empress Josephine, and he will not understand you: but ask him where is the tomb of the mother of France, and he will immediately direct you to that of Josephine.'

PRODUCTIONS OF THE UNITED STATES.

Mr. Ellsworth, Commissioner of Patents, in his recent report to Congress, gives some interesting facts. The population of the United States is estimated at 19,183, 000. The number of bushels of wheat raised in 1843, was 100,310,856. Twelve millions and a half bushels by New York, twelve millions and a quarter by Pennsylvania, and nearly nineteen millions by Ohio. The State which raises the greatest amount of oats is New York—nearly twenty-five millions; Pennsylvania is next—nearly nineteen millions. The largest amount of rye is raised in Pennsylvania—nine and a half million bushels buckwheat, also, two and a half millions. Fifteen millions of Indian corn were raised in Pennsylvania; in Tennessee, sixty-seven millions. Nine millions bushels of potatoes were raised in Pennsylvania, New York, twenty-six millions, Maine, ten millions. Four hundred and forty-one thousand pounds of tobacco were raised in Pennsylvania, twenty-six thousand pounds of silk, eighteen hundred and seventy-eight thousand pounds of sugar, and nineteen thousand gallons of wine made. The total products of the whole country are as follows; Wheat, 100,310,856 bushels; barley, 3,220,721; oats, 145,929,966; rye, 24,280,271; buckwheat, 7,959,410; Indian corn, 494,618,316; potatoes, 105,766,133; hay, 15,418,807; flax and hemp, 161,007 tons; tobacco, 185,731, 553 pounds; cotton, 747,660,090 pounds; rice, 89,879,145; silk, 325,765 pounds; sugar, 136,400,310 pounds; wine, 139,240 gallons.

THE THAMES TUNNEL SURPASSED. We find the following extraordinary account in a letter from Marseilles in the Debats: 'There has been long known, or believed to exist, at Marseilles, a tunnel, or sub-marine passage, passing from the ancient Abbey of St. Victoire, running under the arm of the sea, which is covered with ships, coming out under the tower of Fort St. Nicholas. Many projects for exploring this passage have been entertained, but hitherto no one has been found sufficiently bold to persevere in it. M. Joyland, of the Ponts-et-Chaussees, and M. Matayras, an architect, have, however, not only undertaken, but accomplished this task. Accompanied by some friends and a number of laborers, they went, a few days ago, to the Abbey, and descended the numerous steps that led to the entrance of the passage. Here, they were, the first day, stopped by heaps of the ruins of the abbey. Two days afterward, however, they were able to clear their way to the other end, and came out to Fort St. Nicholas, after working two hours and twenty minutes — The structure, which is considered to be Roman, is in such excellent condition, that, in order to put it in complete repair, a cost of no more than 500,000 f. will be required; but a much larger outlay will be wanted to render it serviceable for modern purposes. The tunnel is deemed much finer than that of London, being of one vault of 60 feet span, and one-fourth longer.'

ENJOYMENT. In numberless ways does the bewildered race of man deviate from the paths of felicity and glory, and childishly squander away inestimable advantages. For just in proportion to the improvement of those faculties, with which Heaven has entrusted us, our beings are ennobled, and our happiness is heightened. The enjoyments of a mere animal existence are flat and low. The comforts of plain ordinary life in those who have some feelings of the connections of society, but no idea of any thing higher, rise in the next degree. The pleasure of an improved imagination take in a circle vastly wider and more fair. The joys of a benevolent heart animated by an active, diligent spirit, refined sentiments, and affections justly warm exceed the most gay imagination. The strong sense, and genuine love of truth and goodness, with all those noblest dispensations that fill a mind affected and penetrated, as it ought to be, with a sense of religion, and practising every part of Christian duty, ascend still higher, and raise humanity to that point from which it begins to claim a near alliance with superior nature.

THE UPRIGHT BUSINESS MAN. An eloquent writer says: "There is no being in the world for whom I feel a higher moral respect and admiration, than for the upright man of business. No—not for the philanthropist, the missionary, or the martyr. I feel that I could more easily be a martyr, than a man of that lofty moral uprightness. And let me say, yet more distinctly, that it is not for the generous man I feel that kind of respect. Generosity seems to me a low quality—a mere impulse—compared with the lofty virtue I speak of. It is not for the man who distributes extensive charities—who bestows magnificent donations. That may all be very well. I speak not to disparage it. I wish there were more of it; and yet it may all exist with a want of the true, lofty, unbending uprightness. That is not the man, then, of whom I speak; but it is he who stands, amidst all the exigencies of trade, firm, calm, disinterested and upright. It is the man who can see another man's distress, as well as his own. It is the man whose mind his own advantages does not blind nor cloud for an instant; who could sit as judge upon a question between himself and his neighbor, just as safely as the purest magistrate upon the bench of justice.

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